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ARTICLE I.

THEISM AND ANTI-THEISM IN THEIR RELATIONS TO
SCIENCE.

The Claim set up.—All are aware that anti-theists, in all ages, the present and the past, have claimed for themselves an exclusive abode in the high realm of pure science, and have represented religionists, of all schools, as having their dwelling-place in the low sphere of superstition and credulity. "Religion," says Mr. Emerson, "is a system which the people passively receive from the priest." The churches, he accordingly assures us, "are in the service of the devil;" while "vice and crime are normal states of human nature." In the great anti-theistic work of the age it is affirmed that when the mind ascends to the realm of pure science, religious ideas and sentiments will forever drop out from the sphere of human thought and regard. The teachings of leading thinkers in the service of skeptical thought, are set forth by themselves and their disciples, as immutable truths of science. Science, they claim, is "all their own." As introductory to the argument which we design to present, we will stop right here, and inquire into the validity of these high claims.

Facts as they are. — We here announce, as an undeniable and undenied historic verity, that, without exception, all thinkers of past ages who have, in the united judgment of mankind, vindicated for themselves permanent places, as fixed stars in the firmament of science, have been openly avowed and uncompromising theists; while the most eminent of all anti-theistic thinkers are known and designated, not as sages or philosophers, but exclusively as sophists. Just as soon, also, as the most eminent unbelievers and skeptics of modern times drop into a past age, they, too, in the judgment of mankind, fall from the firmament of science, lose forever the designation of philosopher and sage, and descend to the low sphere occupied by ancient sophists. Where, for example, in human regard, are now the great thinkers of France, who laid the foundation of modern material atheism? Not one of them is, by any class of men, believers or unbelievers, thought or spoken of as a philosopher, and hardly as a sophist. They are simply known as a class of bewildered thinkers, who reared up proud and imposing systems upon "airy nothing." A similar verdict has, in fact, been passed by the German mind upon the founders of the various systems of modern rationalism. A few years ago, those systems were the great theme of thought and study throughout that country. Now, among the tens of thousands who crowd those great Universities, no lecturer whose object is to expound and verify the system of Kant, Fichte, Schelling, or Hegel, can command a class of twenty hearers. These men who were once regarded as central suns in the firmament of science, have already practically taken rank among the sophists of old. Long before the year 1900 shall roll round, will the great unbelievers of the present era, unbelievers such as Parker, Emerson, Mills, Spencer, and Huxley, be known only as the bewildered sophists of the nineteenth century.

Science and Sophistry Distinguished. — A clear exposition of the real distinction between science and sophistry, will evince the strict justice of the discrimination which mankind ever have made, and ever must make, between the two classes

of thinkers under consideration. *Science is knowledge systematized.* Into a scientific process, nothing but what is *absolutely known* can enter. Any opinions, beliefs, instinctive or otherwise, any conjectures, or assumptions, introduced into a scientific process, would utterly vitiate the whole procedure. Science has to do with principles known to be necessarily true, with facts known with equal absoluteness to be real, and with such deductions only as are necessarily implied by such principles and facts. Here, and here only, do we have real science. Whatever else, outside of this, is given forth as scientific truth, is sophistry, having no other foundation than mere opinion, belief, conjecture, or assumption. Sophistry, you will bear in mind, is a plausible show of reasoning, in which deductions having no other basis than such opinions, beliefs, assumptions, or a partial induction of facts, are imposed upon the public mind as truths of science.

Knowledge, and Opinions, Beliefs and Assumptions Distinguished.—Here a question of fundamental importance arises, to-wit: What is the real distinction between knowledge, on the one hand, and opinions, assumptions, and beliefs, on the other? Opinions, beliefs, etc., we answer, may and do change, and vary their character. An individual may hold one opinion on a given subject, at one time, and the opposite at another. Science may forever displace from the sphere of thought and belief an opinion which was once universally held as valid. Real knowledge, on the other hand, *never changes*. When you know an object, your apprehension of it, just so far as you do know it, becomes permanently fixed. Any change would imply, enlargement excepted, that the object was not known.

Matter and Spirit Known Substances.—The question of questions arises here. When we reason from the apprehended facts of matter and mind, to the ultimate cause of these facts, are we reasoning from mere opinions, assumptions, or beliefs, which happen to be universal in the mind; or are our deductions based upon real knowledge? All admit that if our deductions are based upon real knowledge, then we have

demonstrative proof of the doctrine of God. Anti-theism affirms that these deductions are not based upon real knowledge, but upon mere opinions, assumptions, beliefs, which happen to be universal, and are, therefore, void of validity. We are now prepared for a final determination of this question. It will be universally admitted that in all minds in common there exists one and the same apprehension of mind, on the one hand, and of matter on the other. Mind, as apprehended by the universal consciousness, is a power possessed of, and exercising, the functions of thought, feeling, and willing. Matter, on the other hand, is given with the same distinctness and absoluteness as an exterior substance, possessed, among others, of the fixed and essential qualities of extension and form. Now, our apprehension of these substances can no more be changed or modified than can our ideas of a circle or a square. We may question or deny the reality of either or both of these substances, or the validity of our knowledge of the same; yet they are, to our apprehensions, the same identical substances that they were before, and are known with the same absoluteness that we know a circle or a square. Here, then, we find ourselves in the presence of real knowledge; or knowledge, in no form, has a dwelling-place in the mind. Do you ask how we became possessed of this knowledge? The answer is this: When the proper conditions are fulfilled, we have a direct and immediate perception, or knowledge, of the fundamental qualities of each of those substances. To deny the validity of such knowledge, is simply to affirm the universal intelligence to be a lie. In reasoning, then, from the great leading facts of mind and matter, to their ultimate cause, we are not reasoning from mere opinions, assumptions, or beliefs, but from absolute knowledge, facts absolutely known, to what is implied by the same.

Grounds of the Distinction Ultimately made by all Men, between Theistic and Anti-Theistic Thinkers.—Such is science, on the one hand, and sophistry, on the other. The reason why the great theistic thinkers of past ages do and ever will occupy their places as fixed stars in the firmament of science,

and why all unbelievers and skeptics do and must, in the just judgment of the race, take rank as sophists, now becomes perfectly obvious. Thinkers of the former class base all their deductions upon principles and facts which are given in the universal intelligence as absolutely known *verities*. Whatever is thus given, they accept and reason upon as real, and as being in itself just what the intelligence shows it as being. They never perpetrate the absurdity of assuming that the intelligence, by one procedure, can know an object as a fixed reality, possessed of certain immutably essential qualities, extension and form, for example, and then, by another procedure, know that same object as a mere shadowy appearance, and no reality at all. All their deductions are strictly within the sphere of the knowable and known. Hence, said deductions legitimately take rank as truths of science, and the great thinkers who reason thus, will ever, in the judgment of mankind, retain their places as fixed stars in the firmament of science. It was on the authority of principles and facts thus known, that La Place affirmed that the evidence stood as infinity to unity, in favor of the living and creative agency of a personal God, as opposed to any other hypothesis of ultimate causation. It was on the same authority that Cicero affirmed, that the idea was infinitely more reasonable that the throwing down at random, on a piece of parchment, of a mass of writing instruments, would be the production of such a poem as Homer's Iliad, than that creation, as now constituted, was originated by any other cause than that referred to.

Wherein, then, lies the sophistry of anti-theistic thinkers, of all schools? It lies here: All their systems are based upon a *denial of the validity of what is given in the universal consciousness as absolute knowledge*. Anti-theism now takes on, and ever has taken on, one of three forms — materialism, idealism, or skepticism. Materialism affirms the validity of our knowledge of matter, and denies that of mind. Idealism affirms the validity of our knowledge of mind, or its operations, and denies that of matter; and all this while our knowledge of each is given in the universal consciousness as equally abso-

lute. Both systems rest upon the common assumption, an assumption for the validity of which no reasons whatever can be assigned, that what is given in the universal consciousness, as absolute knowledge, is no real knowledge at all. Skepticism denies absolutely the validity of our knowledge of both these substances in common, and thus bases its claims wholly upon a universal impeachment of the intelligence as a faculty of knowledge.

Take another view of this subject. In every act of external perception, two factors are always given—the subject and object, mind and matter—the subject as endowed with the powers of thought, feeling, and willing, and the object as possessed of the fixed and immutable qualities; among others, of extension and form. No affirmations of the intelligence are, or can be, more absolute than the distinction under consideration. Now, while the intelligence never does and never can confound these two substances, the one with the other, materialism, in resolving all substances into matter, confounds the subject with the object, while idealism, in resolving realities into mind, confounds the object with the subject. Thus these two systems rest upon one common assumption, to-wit: that, in the language of Sir William Hamilton, the universal “consciousness is a liar from the beginning.” Skepticism, basing its claims upon a denial of the validity of what is given in the universal consciousness as absolute knowledge, must stand or fall upon the assumption that the universal intelligence is itself a lie. Here, undeniably, is all the science that can be found in the sphere of anti-theistic thought, and here, as undeniably, sophistry reaches its consummation.

Suppose, now, that an advocate of one of these theories attempts to convince you that your knowledge of one or both of these substances is invalid. On what conditions can he escape the just charge of acting the sophist? On this only, that he makes it more manifest to your mind that his reasoning has absolute validity, than is the fact, that you yourself exist, as possessor of the powers of thought, feeling, and willing, and that matter is before you, as possessed of the qualities

of extension and form. This no anti-theist professes to be able to accomplish. Kant, for example, affirms, and all anti-theists agree with him, that no form of reasoning, no deductions of science, can displace from the human intelligence, the conviction of the absolute validity of our knowledge of nature. This is an open acknowledgment that he, and all other anti-theists, are doing nothing but acting the sophist, in all their attempts to subvert that conviction.

The reasoning of the anti-theist to induce the results he desires, may have the appearance of conclusiveness; yet, if his deductions are not more manifestly absolute than is the knowledge referred to, his argument must, upon scientific grounds, be regarded as nothing but sophistry. I once, for example, saw a mother very much perplex her little child with this form of sophistry: Every creature which has two feet is a biped. You are a biped. A goose is a biped; therefore, you are a goose. The child was perplexed; yet it absolutely knew that it was not a goose. Suppose it had replied thus: Your argument appears valid, and I can't meet it; yet I know that I am not the animal referred to. I, therefore, conclude, not that I am a goose, but that you are acting the sophist. The reply would have entirely accorded with the principles of perfect science. So, when individuals attempt to convince you that your knowledge of the great leading facts of matter or mind, or of both in common, is invalid, your proper reply is this: Your reasoning is quite plausible. It utterly fails, however, to induce that absolute assurance, that I have that I, myself, exist as endowed with the powers of thought, feeling, and willing, and that matter is before me, as possessed of the qualities of extension and form. I conclude, therefore, that you are acting the sophist with me, and I know well that I should make a goose of myself if I should judge otherwise. Science affirms absolutely the validity of such a reply. The sophistry of the anti-theist, in all such cases, is perfectly obvious. On the authority of deductions which have nothing but assumptions for their validity, he professedly invalidates that of original, immediate, and absolute knowledge.

Reason why Anti-Theists Regard each other as Sophists.

—The reason why every anti-theist is to every other, as well as to the rest of mankind, a sophist; and especially why each class of anti-theists is to every other a mass of unqualified sophists, now becomes perfectly obvious. Each anti-theist bases his theory upon a denial of the validity of what every individual of the race, whatever his views may be, does and must distinctly recognize as absolute knowledge. For this reason, while any two individuals may perfectly harmonize in their skeptical views, each does and must intuitively recognize the other as a sophist. In Germany, for example, unbelievers all take rank in different schools, and each school is charged by all the others with teaching nothing but sophistry; each school, with every other, laying down absolute ignorance of all realities as the basis of a scientific exposition of the unknown and unknowable secrets of universal existence and its laws. The light in which each French skeptic regards every other is thus very impressively set forth by Rousseau: "I have consulted our philosophers, I have perused their books, I have examined their several opinions. I have found them all proud and dogmatising, even in their pretended skepticism; knowing everything, proving nothing, and ridiculing one another. If you consider their number, each one is reduced to himself; they never unite but to dispute." Upwards of two years since, a national or world's convention of unbelievers was held in Boston. Each member was permitted a free utterance of his own views. Every speech was taken down at the time, and afterwards published. The character of the utterances of that confused assemblage is perfectly represented in the picture given above. Each speaker was literally "reduced to himself," uttered little, or nothing, but what was regarded as the consummation of sophistry by the rest of the assembly. The only form of unity that has been claimed, even by skeptics, for the convention, is that of perfect *toleration*. The convention, as all such assemblages must do, presents to the world the most impressive and edifying spectacle of Chaos and Old Night dwelling with great quietness

and full fellowship with Anarchy. Nor is any other form of unity possible among this class of scientists, starting as they do with the assertion of absolute ignorance of all realities, and then attempting a scientific elucidation of the secrets of the world, nature, and its laws. To attain to concurrent thought in such circumstances, is as impossible as it would be for a thousand blind men to start from a given point and then walk a thousand miles on the same straight line.

The Basis Principle of Anti-Theism renders Scientific Thought Impossible.—If we recur to the principle that lies at the foundation of modern skepticism, we shall perceive at once the utter sophistry of all the professed scientific teaching of this class of thinkers. Mr. Herbert Spencer, for example, the great leader of the sect, after affirming that all objects of thought and perception in the universe are mere shadowy appearances, and no realities at all, adds that “the reality existing behind all appearance is, and ever must be, unknown.” This principle lies at the foundation of ancient anti-theism. The wisest among their thinkers, as Milton says, “professed to know this only that they nothing knew.” The same holds true of modern anti-theism. No objects of thought or perception in the universe, says Kant, “are that in themselves for which we take them. Neither are their relationships so constituted as they appear to us.” Again, he adds, “We know nothing of these objects but our manner of perceiving them, which is peculiar to us, and may not be the same in any other class of beings.” Here, as we perceive, absolute ignorance is affirmed of all realities of every kind, realities material and mental, finite and infinite; and here we should suppose that the mission of science is ended. How can we reason but from what we know? Anti-theists, on the other hand, make this infinite and acknowledged ignorance the basis of a scientific exposition of the secrets of universal existence and its laws. Mr. Spencer, for example, on account of his science of the unknowable and unknown, has been called by his disciples the Sir Isaac Newton of this age.

I here affirm, without fear of contradiction, that not a propo-

sition or deduction can be found in Kant's Critic of Pure Reason, or in the multitudinous philosophical works of Herbert Spencer, that does not bear upon its face the clearest indications of gross sophistry. When you have affirmed absolute ignorance of any object you have undeniably placed that object wholly out of the sphere of true science. This is just what these authors have done in respect to all realities of any kind. Any propositions or deductions, consequently, which they may put forth in respect to such objects, and put forth especially as truths of science, can have no other foundation than mere baseless conjectures and assumptions, for the validity of which no reasons whatever can be assigned. Kant, for example, after affirming an absolute ignorance of mind, professedly determines, from a stand-point purely scientific, the number and character of the mental faculties and the precise laws which govern their activities. If he knows nothing, as he affirms he does, of the mind itself, what can he know of its faculties? Mr. Spencer, after affirming an absolute ignorance of all realities, mental and physical, finite and infinite, professedly gives us the *science* of universal existence and its laws. I slander no one when I affirm that such thinkers, with the entire school to which they belong, deserve no higher regard from the race than philosophical jugglers, with this difference, that the common juggler informs his audience of the deceptions he perpetrates upon them, while these authors deceptively impose upon the public their mere opinions, conjectures, and assumptions as deductions of science.

The Character of the two Systems directly Considered.—A direct consideration of the intrinsic character of these two systems will still more clearly evince their distinct and opposite relations to science. Both systems, in all their forms, agree absolutely in this, that there is *some one ultimate reason* why the facts of the universe are as they are, and not otherwise. When we inquire after the *value* of this ultimate reason, or first cause, all agree, also, that it must be either an eternally inhering law of nature itself, or a cause out of and above nature—a cause acting upon, organizing and controlling

nature, in accordance with the law of intelligent foresight and design. In other words, all thinkers of all schools agree that there are but two conceivable hypotheses of ultimate causation—that of natural law or that of theism; and that one, to the exclusion of the other of these, must be true. Let us, for a few moments, turn our thoughts to a consideration of each of these distinct and opposite hypotheses.

The Hypothesis of Natural Law.—Upon the hypothesis of natural law we have three very concise, but fundamentally important remarks to make:

1. This dogma has no claims whatever to our regard, as an *intuitive* truth. If true, its truth is, undeniably, not self-evident. Nor do its advocates set up any such claims in its behalf.

2. Nor can any form or degree of valid proof, positive evidence, or antecedent probability be adduced in its favor. The reason is obvious and undeniable: no fact can, by any possibility, be adduced in favor of this, which fact is not equally explicable on the opposite hypothesis. Whatever is compatible with the action of an inhering law of nature, as its ultimate cause, is undeniably equally so with that of a cause out of and above nature. Hence the deduction becomes demonstrably evident, that no fact can be adduced from the universe of matter or spirit, a fact from which the remotest degree of valid proof, positive evidence, or antecedent probability, can be drawn in favor of the doctrine of natural law, as opposed to the hypothesis of theism.

3. No individual can hold the dogma of natural law as a positive truth, without thereby violating the immutable demands of science on the one hand, and involving himself in the just charge of the grossest credulity on the other. Science absolutely prohibits the holding of positive opinions not based upon valid evidence. The individual who holds the dogma under consideration as true, holds an opinion in favor of which no real evidence or antecedent probability of any kind can be adduced. No greater violation of the immutable demands of science is, therefore, possible. To hold such an opinion is, also,

credulity in its grossest form. To attempt to impose such an opinion upon the public as a truth of science, is moral criminality of the most flagrant character.

Theistic Hypothesis. — On the theistic hypothesis we have, also, three concise and fundamentally important considerations to present — considerations to which very special attention is invited :

1. This hypothesis can, by no possibility, be disproved ; nor can the least degree of positive evidence, or antecedent probability be adduced against it. For the same reason that the opposite hypothesis cannot be proven true, this cannot be disproved. For the same reason, that no positive evidence or antecedent probability can be adduced in favor of the former, none can be adduced against the latter.

2. The validity of this hypothesis accords with the intuitive convictions of the race. Not a single tribe, or branch of the human race, exists who are void of the idea of creation and a creator, and who do not regard that creator as a self-conscious, personal God. We have here a form of positive evidence which will command the belief and life of every honest disciple of true science. When two hypotheses are before us, one of which must be true and the other false, and when no form or degree of evidence does or can exist in favor of one, any degree of real evidence in favor of the other binds the conscience. The issue before us is one of this kind. No evidence, in any form, renders the doctrine of natural law even probably true. The facts of the universe, as apprehended by the universal intelligence, induces in that intelligence the absolute intuitive conviction of the validity of the doctrine of theism. Here is real evidence, which every honest student of science will heed.

3. On definitely assignable conditions, this hypothesis may be rendered a demonstrated truth of science, and the opposite one a demonstrated error. If there can be adduced, for example, from the wide domain of universal nature, a single real fact which cannot be accounted for by a reference to natural law, that fact renders demonstrably evident the absolute validity

of the theistic hypothesis. Whatever cannot be accounted for by reference to any inhering law of nature, must be referred to a cause out of and above nature. This is undeniably self-evident.

Theistic Facts and Deductions.—Now, there are a multitude of facts in the universe of matter and spirit—facts of this identical character. We will make a bare reference to two of them. If we will heed the intuitive convictions of the race, or the maturest and most absolute deductions of science, we shall admit and affirm the fact of creation *as an event of time*. So absolute are the teachings of science, geological and astronomical, for example, upon this subject, that no respectable anti-theist questions the fact that the order of events in nature had a beginning. The fixed law of progress in nature, from the less in the direction of the absolutely perfect, evinces undeniably the same great fact. Progression in this or any other direction, by natural law, must have been from eternity, in which case the perfect would have been reached untold ages since. The perfect, however, has not yet been reached. We are, on the other hand, much nearer the beginning than the end. Progression in nature, then, had a beginning in time, and is not by natural law. There is no escaping this conclusion. When we admit, as we must do, the fact of creation as an event of time, we are absolutely necessitated to adopt the immutable deduction of a Creator out of and above nature. A law of order inhering, and acting potentially in nature, as the ultimate cause of the order therein existing, must, from the nature of the case, have existed and acted from eternity or not at all. Facts of order thence resulting must have been from eternity, and not events of time. No deduction has, or can have, more absolute validity than this. But the facts of order in nature are not from eternity, but are undeniably events of time. The ultimate cause of that order, therefore, is the agency of a free, self-conscious, personal God.

If we adopt, as our next stand-point, the state of the earth, as it must have been at the subsidence of the glacial flood, we shall be conducted, by logical necessity, to the same absolute

conclusion. During the continuance of that flood, such a degree of universal coldness was induced, as of necessity, in the language of Prof. Agassiz, "to put an end to all living beings upon the surface of the globe." The earth could have been re-peopled, as it now is, but from one of two causes — origination by natural law, in accordance with the principles of the development theory; or by the direct and immediate creative agency of a personal God. The former hypothesis can, by no possibility, be true in this case, there having been, undeniably, no time for such originations. This theory, as the same learned Professor has well observed, "is cut by the root by this winter." But one hypothesis remains for us, and that doctrine must be true — the doctrine of the all-creative agency of a personal God.

Relations of these two Hypotheses to Science. — The relations of these two hypotheses to science now become perfectly obvious. At the basis of the doctrine of natural law, and consequently of anti-theism in all its forms, there lies, as we have seen, not a solitary principle (intuitive or deductive truth) known to science. In its favor not a solitary fact can be adduced, a fact rendering that dogma even probably true. Anti-theism, therefore, in none of its forms or professed deductions, can have the remotest claims to a place within the sphere of true science; and all positive claims set up in its behalf are positively condemned by science. At the basis of theism, on the other hand, we have necessary intuitive principles of science, and adamant facts which science does and must recognize as real; while the deductions of this hypothesis are recognized by the same authority as the necessary logical consequences of those principles and facts. Here, then, we have science, or true science has no being within the domain of human thought.

The Boastful Pretensions of Anti-Theists. — We are also prepared to form a just estimate of the claim, so boastfully set up by anti-theists of all ages, that they only occupy the high sphere of true science; while the dwelling-place, as they affirm, of all who believe in an infinite and perfect personal God, is the dark region of superstition and credulity. Does it not

appear—permit us to ask here—does it not appear quite modest in such thinkers as Emerson, Mill, Youmans, Lyell, Spencer and Comte, to deify themselves as great central suns in the firmament of science, and to present such minds as Thales, Socrates, Plato, Aristotle, Cicero, the Bacons, Newton, Locke, and La Place—all uncompromising theists—as mere rush-lights in that firmament, blind thinkers, who passively received their conceptions of God from their priests. We read of a Spaniard who never pronounced his own name without reverentially taking off his hat, as expressive of the deep veneration he entertained for such an illustrious personage as himself. It would seem that these anti-theists must have taken lessons in the school of self-adulation of some such thinker as that. But what is the real ground of this self-boasting? They *deny* the being and perfections of God, a truth of real science, a truth evinced as such by proof the most absolute. They hold as a truth of science the dogma of natural law, a dogma in favor of which no form or degree of real proof, valid evidence, or antecedent probability can be adduced. This, undeniably, is all the science to which these thinkers can lay any just claim. If absolute disbelief in the presence of absolute proof, is presumption, and absolute belief in the total absence of all evidence is credulity, the presumption and credulity of these thinkers must be infinite.

Let us suppose that an individual, first of all, affirms an absolute and hopeless ignorance of the matter, the productions, and inhabitants (if any exist), of the planet Jupiter, and should then claim that, by a process of pure scientific deduction, he has fully revealed the geology and zoölogy of that unknown and unknowable world. Would not mankind affirm, with truth and propriety, that here is science run mad? Yet this is precisely what has been done by anti-theists of all ages, and especially by one of its most illustrious and generally accepted modern expounders, in respect to the whole universe of matter and spirit. Mr. Herbert Spencer, as we have seen, announces this as the common doctrine of all anti-theistic thinkers, from Pythagoras to Kant, and as embodying the fundamental prin-

ciple of all true science; that all our knowledge of every kind is wholly "phenomenal," mere appearance, in which no reality as it is, is manifested, and that "the reality existing behind all appearances is, and must ever be, unknown." Here, then, as we have said before, the validity of this principle being admitted, the mission of science undeniably ends. How can we have a science of that of which our ignorance is hopelessly absolute? Do anti-theistic thinkers stop here? By no means. This infinite ignorance they assume as the certain condition and ground of a scientific insight into the unknown and unknowable secrets of universal existence and its laws. The individual above named, for example, after professedly demonstrating the fact that neither the earth, the sun, nor the stars; that neither mind, matter, time, space or God; that nothing finite or infinite — is, or can be, in itself, the reality which we apprehend it as being; and that it is impossible for us to know what any of them is — this same individual, after assuring us, as a deduction of science, that a personal God has, and can have, no agency in nature, goes on to tell us, as he affirms, on the authority of deductions purely scientific, just how all the events of nature, from the eternity past to the eternity to come, have resulted, do result, and will result, from three great central causes — causes of which he affirms an absolute ignorance, to-wit: *matter, motion, and force*; and his expositions are accepted by anti-theists as the only true science of nature and its laws. Unless this individual has an absolute knowledge of all the facts of nature — past, present, and to come — and a knowledge equally absolute of the entire character and relations of these three causes, and he affirms an absolute ignorance of them all, he does not, and cannot know, that, through these causes, he can account for all these events; nor, indeed, for any one of them. Unless he has an absolute omniscience of all realities that have being in infinite space — and he avows utter ignorance of every one of them — he does not, and cannot know, that the words, "*matter, motion, and force*," represent at all every cause, or, indeed, the chief cause, that operates in nature. In affirming, as he does, an absolute and hopeless

ignorance of all realities of every kind, what reason has he for affirming or denying the agency of a personal God in nature? In the name of science, then, we ask, have we not here philosophy run mad? Mr. Spencer, however, in his infinite and affirmed ignorance of all realities, not only professedly discloses to us the secrets of universal nature and its laws, but professedly reveals a still higher secret—that of life itself. Life, he tells us, is “the definite combination of definite heterogeneous changes, both simultaneous and successive, in correspondence with external coexistence and sequences.” That definition, surely, is as luminous, as sound, about as clear and illuminating as his definition of progression. This, he assures us, consists in “advancing from the definite homogeneous to the definite heterogeneous.” The correctness of this definition is a matter of dispute among some of his learned disciples. His philosophy—and that of anti-theists of all schools—when truly and properly defined, is “only this, and nothing more”—conscious and avowed ignorance of all realities, giving professedly to the world the science of the unknowable and unknown.

The Development Theory.—With singular fatuity, anti-theists of all schools have adopted the development theory as a last stronghold of the doctrine of natural law. Their supreme aim is to exclude wholly the idea of the agency of Infinity and Perfection in the organization and government of the universe. This theory carries the origin of things back to an incalculable distance in the past. To think of the world as having existed thus long, is equivalent with anti-theists to the idea that it was never created at all, that is, to an utter exclusion of divine agency from the universe. They forget that whatever took form in time, as all things did, according to this theory, is a creation, and absolutely implies a creator, distance of time making no difference. Then, as all organizations, animal and vegetable, are, according to this theory, developed according to natural law, it seems, at first view, as if God had no agency in nature. But let us go back to the first principle, from which all things, according to this theory, have been

developed. This principle could not have existed in nature by natural law. In that case it would undeniably have acted from eternity; whereas, it as undeniably commenced action in time. Nor could it have been introduced into nature by natural law; for, if natural law had failed to introduce such a principle into nature from eternity up to any given period, it could not have done it then. Nature does not and cannot thus change her own laws. The principle undeniably must have been introduced by a power from without and above nature, which can have been nothing but the agency of infinity and perfection, the agency which these scientists would wholly exclude from nature. But what must have been the character of this principle, from which all other vital organizations have been developed? It must have contained in itself the *germs* of all that was afterward developed from it, that is, of all organizations, animal and vegetable. Now this would have been the most wondrous form of creation to which Infinity and Perfection could have given birth, and would, if true, involve the most absolute demonstration of the agency of God in nature. Thus, to escape the idea of divine agency in nature, anti-theists have leaped into a theory which involves them in the most palpable contradiction and absurdity.

Let us now turn our thoughts, for a moment, to this theory itself. Mr. Darwin, its great modern expounder, is constrained to admit that, throughout the wide range of geological science, he has not found a single abnormal form of living birds, indicating in the remotest degree the transmutation of one species into another. Turning in despair from the revelations of this science, he has made a very wide induction of facts in respect to the influence of domestication and other causes in inducing a diversity of classes in the same species. But here, as before, his argument utterly fails. While he has done much to show that domestication and other causes may induce many wide diversities in the same species, he has not adduced a solitary fact indicating in the least degree that any one species ever has been, or ever can be, developed from another, by any natural cause, the only question at issue. The argument, as really

presented by the advocates of this theory, may be thus stated: An endless diversity of the grape, for example, has been developed, by domestication and other causes, from some one original form. Therefore, the grape may be developed into the apple tree. From this, the final conclusion is deduced, as a truth of science, that *all* vital organizations were, in fact, originated in accordance with the principles of this theory. This argument, fairly stated, presents one of the widest leaps in logic ever made or attempted by any power but a crazy philosophy.

Conflicts between Science and Religion.—We have now, we remark, in the last place, attained to a stand-point from which we can most clearly determine the character of all conflicts, real or apparent, which may arise between religion and science. In the department of natural theology, it has now become perfectly apparent that no such conflict is possible. Theism, or the doctrine of natural law, as we have seen, must be true. In favor of the latter, as we have also seen, science absolutely denies all possible proof, positive evidence, and antecedent probability. Here, then, a conflict between science and religion is manifestly impossible. Religion, on the other hand, accepts of no form or degree of evidence in its favor which science does not affirm to be absolutely valid. Here, also, as before, all forms and degrees of conflict between science and religion are absolute impossibilities. While science, also, adduces, and can adduce, no form or degree of evidence against theism, it does present, as we have seen, absolute proof of the being and perfections of a personal God. When anti-theism impeaches the validity of the intelligence, as the ground of denying the claims of religion—and it can deny these claims on no other condition—the conflict is not then between religion and science, but between the intelligence and “science falsely so called.”

The only conflict which can, even in appearance, arise, is not between science and theism, but between the former and *revealed* religion. Here the only peril to be apprehended is hasty deductions in the sphere of natural science, on the one hand, and biblical interpretation on the other. When geology

shall have attained to the full consummation of a fixed science, and the stand-point from which the first revelator had a vision of the progress of creation, shall have been as fully and finally determined, then we shall know absolutely whether the Spirit of inspiration — the Spirit which brought order out of chaos — has, indeed, dropped an inadvertent thought

“In that dearest of books, that excels every other,
The old family Bible that lies on the stand.”

Most of the issues which have hitherto been raised have already been settled, and, as real science progresses onward, what remain are rapidly becoming “beautifully less.” The light of a rectified philosophy and of a pure religion are piercing through the fog-banks which the reekings of false science have sent up from the death-swamps of unbelief. The era is not distant when the last cloud of darkness will have passed away, and religion and science will become visible to all the world, as having a common source and a common end and aim, the light of each proceeding from the same central sun of universal illumination, the face of Infinity unveiled.

ARTICLE II.

THE ROOTS OF INFANT BAPTISM.

Why Baptize our Children? — This is a question much more frequently asked now than in other days, in consequence of the clamor against infant baptism raised by its modern opponents, in their dissent from the practice of the Christian church, in all its branches, from the apostolic age downward. As it is honestly asked by those seeking information, it deserves a respectful answer. A volume would be requisite to discuss the subject in detail, complicated as it is with three centuries of controversy. We shall only glance at it; yet we trust that

the glance will comprehend not a few important truths. One of the best tests of Christian doctrine is the breadth of its relationships. If it be many-sided; if it have affinities for other acknowledged truths; if it have deep roots in history and in Scripture; if it have a basis both in nature and in grace; if it meet obvious and pressing wants; and if the arguments in its behalf be varied and cumulative—it bears the stamp of genuineness. We ask the reader to join with us in putting the ordinance of infant baptism to this very test, in such brief manner as these few pages will allow.

First of all, then, we find that infant baptism appeals to the natural yearning of the parental heart. It is a wise adaptation of a religious rite to a human instinct. The mother, in the hour of danger, clasps her babe to her breast, and will die rather than part with it. The father prays by the bedside of his darling: "Take my money, my all, but leave me my child." Parents and children are one, by the deepest and most powerful of feelings. Infant baptism sanctifies and appropriates this instinct, by putting upon parent and child the same consecration and seal. The little one is brought to the altar by the authors of its being, as part of themselves, to which they feel united spiritually, as well as after the flesh, and they say: "Let it be sprinkled with the water of purification, as we have been, and be made partaker of the same spiritual life with ourselves."

Infant baptism bases itself on the organic life of the family. Children are outgrowths of their parents. This is conceded in fleshly respects, and also as regards their intellectual powers. Is the fact not equally clear, morally and spiritually? Do we not see good and evil tendencies transmitted in families? We hold to the hereditary transmission of sinward propensities from our first parents to all their descendants; and, though we see no correspondingly influential and certain imparting of good tendencies, we cannot doubt that something favorable is true, physiologically, at the very start of life. But the case is made stronger when we add the analogous influence of parental training through the tender years of infancy and childhood,

whereby parental character is poured into the child as was once parental blood. Indeed, the child is in such a perpetual atmosphere of parental impression, as to make its youthful existence virtually embryonic, and its subsequent arrival at adult years, and entrance upon separate life, its real soul-birth. On the organic relation of parent and child, as of root and branch, infant baptism rests (as did circumcision before it), as on a natural and God-appointed foundation. This ordinance is God's ceremonial way of recognizing and using the fact for spiritual purposes.

Infant baptism sets forth, also, God's method of constituting human society, in church and state, by making the family its unit. There is a strong tendency, at the present day, to represent the individual as the unit of society. A bold individualism rules the hour, and leads to unsound theories and evil results, civil and ecclesiastical. That is the specious, but unsound, theory of Christians who reject infant baptism. They think of the church as only an aggregate of individuals. The notion is unscriptural. God did not so create the human race, or establish its fundamental institutions. He based it on the family, creating a human pair, male and female, uniting them in marriage, and making them the parents of children, who, in like manner, should subsequently become the heads of families. And so the race has come down in families to the present day; and God's plan is, to have every human being start in life in the bosom of a family, and from it be born into the world. That this plan was with direct reference to the church and spiritual results, has been revealed in the words of Malachi (ii. 15): "And did not he make one (pair)? Yet had he the residue of the (creative) spirit. And wherefore one? *That he might seek a godly seed.*" That is, God at the beginning established the family, in the life-union of one man and one woman, as the basis and unit of the race; because he meant the family to be the nursery of the church. This is precisely what infant baptism implies and declares. It holds up the grand idea that the increase of a pious family is to be the increase of the church. It teaches that such is the divine

method; that such should be, and with proper parental faithfulness will be, the actual result.

Infant baptism coincides, also, with the tenor of the divine covenant, as made known from age to age. The spiritual church being, of necessity, one under all dispensations (as elected by one Father, redeemed by one Saviour, and organized and vitalized by one Spirit,) the promises of grace have ever been substantially alike. Hence the revealed spiritual covenant—one from the beginning downward—ever included the children with the parents. "I will be a God to thee *and to thy seed after thee*," was its patriarchal language; no more applicable, however, to Abraham than to every other saintly parent. "The Lord thy God will circumcise thy heart, *and the heart of thy seed*, to love the Lord thy God with all thy heart," is its echo in the Mosaic ritual. "The promise is unto you *and to your children*;" "*else were your children unclean, but now are they holy*," are corresponding echoes from the New Testament. Infant baptism visibly sets to its seal that this is true.

Infant baptism gathers up and concentrates in one focal point the manifestations of the love of Jesus for little children, and puts their meaning into expressive symbol. A very prominent and touching fact in the earthly ministry of our Saviour was his interest in that period of childhood through which he had so innocently passed, and whose peculiarities of feeling and adaptation he so well knew. When he "set a little child in the midst" of his disciples, he symbolized the place of childhood in his church system. When infants were brought to him by their believing parents, his blessing, pronounced notwithstanding the opposition of those whose idea of religion embraced only adults or intelligent youth, was index of the spirit and method of the new dispensation, teaching us that "of such is *the kingdom of heaven*—not heaven (except indirectly), but that kingdom, dispensation, economy of things, which is "of heaven," divine in origin, nature, and success, and represented, though imperfectly, by the visible church. Nothing so sums up and expresses the idea as infant baptism,

which declares that infants need and may receive a Saviour's blessing, and that they stand related not only to their parents, but equally to the church, as the chief source of hope. Nothing else so personifies the loving Jesus, in his tender regard, as the Good Shepherd, for the lambs of his flock.

It is also obvious that this ordinance is necessary to fill out the analogies of the Christian, as related to the Jewish, dispensation. The church of God being essentially one under the patriarchal, Mosaic, and Christian dispensations, its outward forms will be found to be not always identical, indeed, but similar or analogous. The changes are never fundamental; the building lifts itself ever upward, but rests on the same base. The Sabbath becomes the Lord's Day. The exact tithe-giving changes into a generous and unmeasured laying by in store on the first day of the week, as God hath prospered us. The priests and prophets are replaced by pastors and evangelists. The covenant nation makes room for numberless spiritual churches in a common fellowship. The passover is transformed into the Lord's Supper. The circumcision of adult proselytes from heathenism changes into baptism of adult converts from the unbelieving world. But what Christian rite represents the more extensive Jewish practice of the circumcision by God's people of their own children, as the sign of covenant-relation and of non-heathen origin? Infant baptism, beyond question. God allows no break in the chain; not a link is wanting. This, like every other Christian institution, takes up and carries on the spiritual idea which underlays the old dispensation, makes it still more clear and impressive, and marks through it the unity of the church of all ages.

And so infant baptism best explains apostolic precept and example, as recorded in the New Testament. The apostles, as Jews, without explicit contrary prohibition, would naturally and inevitably understand that infant baptism was to be administered equally to adults and children, as circumcision had been. It is, therefore, precisely what one would expect, to find repeated mention of the baptism of "households" as such. It came as a matter of course. The conversion of the heads

of the family was accounted and spoken of as the virtual conversion of the family; and, on the recognized and organic covenant basis, baptism was accorded to all. Lydia, the Philippian jailor, and Stephanas, in the baptism of their households, are no doubt instances representative of apostolic custom; and the wonder is, that in so succinct a narrative of events, extending over such time and space, so many cases of the kind are mentioned. When Paul saw a Christian parent, he regarded his young children as summed up or included in him, as the fruit in the tree; "else were your children unclean, but now are they holy."

And with all this the practical effect of infant baptism is coincident. Doubtless, under formalism and ritualism it has been so used as to work injury; but so has adult baptism, so has the Lord's Supper. Shall we therefore reject both, or either? Not at all. Infant baptism, rightly administered and wisely used, comforts the parental heart, increases a sense of responsibility, leads to prayer and effort, affords encouragement to faith, tenderly influences the children as they are reminded of it by parental appeal, or see it administered to others, and cultivates in the church a reliance for growth on steady action and permanent influences, rather than on occasional and spasmodic exertion.

Thus it will be seen that the argument for this ordinance is broad-based. It rests upon a multitude of considerations. It is no narrow deduction from some single fact, nor inference from but a solitary passage, nor representative of some isolated truth. The argument is cumulative, gathering into one the facts and truths which have found varied place and expression in divine arrangements and revelations through all time. It fastens itself by numerous cords to the past and the present, to nature and to grace, to the young and to the old, to the individual and to the church, to necessary theory and to blissful experience. All dispensations bear testimony to it, and it is the offspring of the two undivorced parents—the Old and New Testaments. It is not surprising, therefore, that even those who hesitate to affirm its Scriptural institution, often

almost feel that it ought to have been thus established, or else confess, with Neander, that, even if it was not thus positively instituted, it almost immediately sprang up as "connected with the essence of the Christian consciousness," growing out of a "profound Christian idea, which procured for it at length universal recognition," as being "founded on what is inmost in Christianity." Its roots are thus too many, and run too widely and deeply through Scripture and holy experience, to suffer it to be torn up, or to remain without fruit.

ARTICLE III.

PROBATION BEYOND DEATH.

It cannot be denied that there is a very wide-spread expectation of a probation for that part of the human race which may need it, beyond this present life. As a theological dogma it has built itself up out of various considerations. It has its germ in the almost universal traditions of the earlier nations respecting the future life. As far back as we can trace these opinions, we find them anticipating a condition of conscious existence very like the existing order of things, in which earthly friends will know each other, and human intercourse will be kept up, and much the same experiences will be gone through as here; but with a more positive provision of disciplinary suffering for moral purgation and improvement. The most ancient of these ethnic traditions make but little if any separation in the abiding places of the good and bad after death, but leave them to work out a purer destiny in each other's company amid the scenes and employments of that under world.

This cruder conception of the state of the departed by degrees shaped itself into the later Greek theory of the upper and the nether regions of the future home of mortals, with the same accompaniments of purifying pains for all save the most aban-

doned of the bad. This was substantially the doctrine of Pythagoras and Plato, who thus provided for the cleansing of the soul from the impurities contracted by imprisonment in the body. It could not immediately return to the Deity at death, even if its earthly life had been virtuous, by reason of the moral disorders of a fleshly inhabitation. Some are too vile for restoration, and they are doomed to the Tartarean hell. Others are less infected by sin, and they are recovered to God through the intermediate probation of Hades. — *Cf. Knapp's Christian Theology.*

The Hebrews of the earlier times held much the same views of this subject as their neighbors; nor did they advance much beyond these vague ideas until the Christian age. The connection of later and current purgatorial and restoration doctrines with those venerable myths is obvious. The early Christian fathers did not throw off entirely their influence, for these beliefs had been woven into all their previous philosophical and theological speculations. Hence they shaped the Christian doctrine somewhat to the older mould. "The idea of Hades," says Hagenbach, "known to both the Hebrews and the Greeks, was transferred to Christianity, and the assumption that the real happiness or the final misery of the departed did not commence till after the general judgment and the resurrection of the body, appeared to necessitate the belief in an intermediate state, in which the soul was supposed to remain from the moment of its separation from the body to this last catastrophe."* While some of those early writers, as Justin, Origen, Tertullian, strongly held this belief, others of them are silent on the subject. But enough of seed was thus sown to ripen into the wide harvest of Papal indulgence and error. Starting from the old ethnic faith, and enforced by the teaching of the Greek fathers, whose theology was much tinged with Platonic infusions, the dogma of purgatorial probation beyond death took the definite form, in the Roman church, which it now holds. But it has made this important change from the Platonic and Origenic conception — that,

* History of Doctrines, Vol. I, 221.

while this regarded the sufferings of souls for their sins only as a means of disciplinary purification, the Papal purgatory is expiatory, and is intended to make a real atonement for transgression. — *Cf. Knapp.*

Outside the Roman church, the doctrine of a further probation would seem, for the most part, to have returned to the earlier idea, and to be held as a period of hope for the sinner, the worst, however, as well as the rest, not essentially unlike, in its conditions, the present opportunity for repentance and pardon.

This sketch of the history of the dogma of future probation may help our estimate of the argument in favor of and against its retention in a sound theological system. A full expansion of these arguments would be utterly impracticable here. The aim of this article is to set the question in a fair light for the further thought and investigation of the reader.

In favor of another probation for deliverance from human sinfulness or impurity, is urged

(1) The early and general acceptance which this hope has secured, as above stated. Some weight is justly due to a consent like this upon a subject not indisputably cleared up either by revelation from God, or by the moral consciousness. It creates a presumptive proof of what it thus affirms. So

(2) Does the strong, spontaneous wish of men, that all, in some way, sooner or later, may be made fit for heavenly blessedness. This is a natural and benevolent desire, in sympathy with our better feelings. The contrary conviction gives us pain, and we only yield to it under the pressure of most positive testimony. This moral bias constitutes a strong persuasion in multitudes of the devoutly religious, that none will finally fail of restoration to God.

(3) The revealed and necessary fact of the divine good will is another and perhaps the firmest prop of this sentiment or belief, as the case may be. The general benevolence of the Almighty and Universal Ruler, and the special kindness, pity, mercy, of our Father in heaven, are held to be totally inconsistent with the exclusion of any of his rational offspring from

ultimate happiness. Founding their system of universal salvation on the alleged unlimited good will and power of God, they contend that the sinful will receive punishment in strict measure with their ill desert, either here or hereafter; that punishment is remedial and mediatorial at least in a degree, and comes of mercy in God; that by it, they who die unreconciled to him will be subdued eventually to his authority; that Christ's grace is unrestricted, and that the Scriptures announce the final subjugation of all wills to him. In this clemency of the Father, and this grace of the Son, a valid ground of expectation for the salvation of all souls is affirmed. A corroborative proof is found for a further term of trial beyond this,

(4) In the manifestly unfavorable condition for spiritual culture of vast multitudes of persons in this world. The ignorant and imbruted classes of civilized lands — the heathen outlaws and *gamins* of all large cities; and the countless millions of pagans of every century, who live and die within scarcely the possibilities of virtue and piety, are the ones who seem most pathetically to plead for some chance beyond this probation, if such to them it is to be considered, to form a godlike character, and to become fitted for a godlike destiny.

The argument thus outlined covers all the ground on that side, and is strong as a popular appeal to human sensibilities, as it is also confessedly congenial to the moral dilatoriness of men. But it fails in logical consistency, and in scriptural support. The last consideration, for instance, respecting the heathen of all lands, whether pagan or Christian, is met by the declaration of our Lord, that such as they shall be beaten with few stripes; and also by St. Paul's statement, that they who have sinned without law shall perish without law. Both of these texts affirm the fact of future punishment, in these cases, in a mitigated degree, but with no hint of its cessation, or of its restorative efficacy. It may be replied, that even a few stripes never finished will be an inconceivably heavy punishment. Doubtless. But we are put upon the task of ascertaining the facts in the case, and not of reconciling them with

divine equity: and who shall testify to these if not the Lord himself? So is there much confusion in the reliance placed on the divine benevolence. Sometimes the trust for future rescue from the effects of sin in this life is laid, as by Chauncey, in the universality of Christ's redemptive work — that, as he died for all, all will in the end be saved through his mediation, being reduced by his power and love "under a willing and obedient subjection to his moral government." But, by many others, the restoring virtues themselves of the pains of punishment are looked to for this recovery to God and heaven, either in the way of discipline or atonement, or both; a theory quite antagonistic to the former, making every sinner really his own saviour, and fatally dispensing with the cleansing of that blood without the shedding of which "there is no remission." While, therefore, the hope of another probation is shared by great numbers of religionists, the methods of its saving power are held on widely differing and mutually destructive theories; showing that its advocates have thus far wholly failed to construct a theodicy satisfactory to themselves.

The doctrine thus attempted to be maintained is unsound at several vital points: as

(1) In its conception of the future as a state favorable to a recovery from ungodliness. Such recovery must, of course, depend on moral, not mechanical, agencies. The conditions of its trial must bear essential likeness to those of this passing dispensation of grace. But it is difficult, if not impossible, to conjecture how such a world can be arranged beyond the present. For, the good will not be there, who need no further probation, because, in this life, they gave proper diligence to make their salvation sure. They have been taken away from any more evil to come either direct to heavenly bliss, or to some place of peaceful rest from their labors, where the wicked cease from troubling. What remains, then, for the next probationary state but a population of the ungodly to start with, and to help vitiate each other more and more, and to receive fresh accessions of the same unhopeful and demoralizing material continually and indefinitely? So far as we can see, this

must be the condition of things: all the elevating and purifying influences of holy character removed; all the corrupting and hardening influence of concentrated evil intensified. If now the offers of gospel grace should be continued in such a world, of which there is absolutely no biblical evidence, the chances of their penitent acceptance must be immeasurably less than here. Nothing would seem to be more hopeless, on rational and philosophical grounds, than the attempt to construct another probation for souls here unrepentant, out of the only materials which appear to be available for that purpose. If such a state is to be relied on to save the souls which missed their opportunity on earth, it ought to be greatly more furnished with the aids of salvation, both divine and human, than this world is blessed with. Instead of this, we can reasonably desecry nothing of a gracious character or provision about it.

The restorationist attempts to get rid of this damaging objection by asserting the mixed condition, as now, of the state of souls hereafter, thus reviving the earliest pagan notion on this subject. He sees that the wicked, gathered into a community by themselves, can never grow pure and righteous. Therefore he says that the good will still need a refining process before their reception to heaven, and that they will receive it in company with the bad, in some intermediate state, while the bad will thus have the benefit of their old Christian friends and associates to help on their extrication from the bondage of iniquity. This is all the merest assumption. Nothing in the Bible favors it. Wherever it places the righteous dead, it forever delivers them from further sinful alliances and annoyances. They are with Christ, according to his prayer in St. John's Gospel, and to the Apostle's declaration to the Corinthians. They are in the mansions of his Father's house, waiting, in assured hope, for "the adoption, that is, the redemption, of the body." It is vain to search the Word of God for intimation even that they who die in Jesus are subjected to any more discipline for the full glories of immortality, in association with the contradiction of sinners, and by the attrition of their ungodliness.

Nothing, moreover, is gained, in this behalf, by whatever may be true of the absence of sensible or material temptation from the next world of the unsaved. It does not follow that there will be less sinning there, because there may be no gambling saloons, drinking shops, theatres, or physical sexuality. Sin does not consist in visible transgression, but in a state of propensity towards moral evil, of preference for it, of disobedience against God. The wrong desires and vile affections of the soul will go over, it is admitted, into the spirit-life; and will they die out because they will fail of any further sources of gratification? They have not in Satan and his hosts, through the long centuries of their sufferings in a purely spiritual sphere. It is quite as reasonable to suppose that this very lack of sensual satisfaction in iniquity will intensify the principle of rebellion against God to yet greater strength.

If stress be laid on the reformatory power of penal suffering there to be endured, it is to be remembered that the softening and remedial effect of punishment depends essentially on the manifestation of love, pity, compassion accompanying its infliction. Severity blended with goodness, tempered with mercy, in close and conspicuous exhibition, is the only kind of severity which makes the sufferer better, whether in the family or in the state; whether in the hands of man or of God. Unless, then, there is more of the presence and power of Christ and the Holy Ghost there than here, a soul which has withstood the loving chastisements of this life, administered in an atmosphere redolent of divine and Christian goodness, will not be in a very encouraging condition, amid the graceless and the godless crowds of purgatory, whether Popish or Protestant, as a candidate for admission to the society of heavenly purity.

This doctrine of a future probation fails

(2) In its misconception of the nature and government of God. It emphasizes what it calls his benevolence at the expense of his holiness, justice, and truthfulness. It isolates his fatherhood of men from his administrative office as their ruler, dropping this out from his relations with us almost

wholly, in its exaggerated view of his paternal character. It places but slight comparative stress on the needlessness, criminality, destructiveness of sin; forgetting that this has its origin and persistent life in the self-will of the creature, that it makes ruthless war on all well-being; hardly recognizing its guilt as rebellion against heaven's law and love. Hence the untenable demand which it sets up in equity for another period of divine forbearance, and its impotent reasoning against the justice of limiting repentance and forgiveness to this life. It, moreover, puts into a fallen nature a self-recuperative power which it has never shown itself to possess. With its other defects, it also generates a powerful influence to keep the soul of the impenitent from that sorrow for sin and abandonment of it, which is its immediate duty. This were enough fatally to discredit its truth. That can hardly be divinely sanctioned, the belief of which tends naturally and strongly to prevent men from doing what the divine wisdom and rectitude and benevolence positively and universally command.

The mysteriousness of this feature of the government of God, in its bearing on human disobedience, is very great and perplexing; but of no more logical force than is the same perplexity in connection with other admitted facts. It is not denied that the confining of forgiveness and salvation to the guilty in this life is extremely appalling and disastrous. But this cannot disprove its truth. The same is to be affirmed of the original ingress of sin to our world. That first act of permitted, that is, of not prevented rebellion among men, is *the* mystery which includes all other mysteries here.

(3) The appeal of this doctrine to the Bible is anything but conclusive and satisfactory. All that can here be done in showing this is to classify these citations, without special exegesis. This is within easy reach in the Commentaries. The texts relied upon are

(a) Those which affirm God's reluctance to cast off any of his offending offspring — his will that all should be saved. The affirmation is undeniable — the conclusion from it is

unwarranted. His wish or desire cannot be mistaken. But his decreed will or pleasure, his purpose, is conditioned by the sinner's acceptance of the terms of salvation announced in the Gospel. A distinction is to be taken between his *decretum ex affectu*, that is, his *θέλει*, as in 1 Tim. ii. 4; and his *decretum ex consilio*, or his *βούλημα*, as in Rom. ix. 19; *cf.* also Acts xxvii. 43. These are not equally inclusive. He purposes that all shall be saved who will come to a saving knowledge of the truth. He wished that this might include all mankind.

On the verse, 1 Tim. ii. 4, Van Osterzee in Lange says: "Paul teaches not only here, but in other places (Comp. Rom. viii. 32; xi. 32; Titus ii. 11,) that the desire of God to bless all sinners is unlimited, yet it can be only in the ordained way of faith. The Apostle speaks here of the *θέλειν* of God in general, not of the *βούλημα*, which regards believers (Eph. i. 11.)" These two passages, in their English dress, fairly indicate the difference of meaning now expressed. We place them side by side that their style of thought may be noted: thus — the desire of God, "Who will have all men to be saved, and to come unto the knowledge of the truth." Next, the purpose of God, "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." To say that whatever God wishes will come to pass, is to contradict his own word: "How often would I have gathered you . . . but ye would not . . . therefore your house is left desolate." The Greek words above criticized do not invariably adhere to the respective senses now assigned them; but this departure from a radical sense is of continual occurrence, and makes nothing against a strict interpretation, in its place. Ellicott, on the verse from Timothy, says: "Whose will is, not whose wish;" but his comment comes to the same result; for with him it is only a "will" conditioned by their treatment of it who absolutely reject the sole basis of Christian hope — "to which (he says) it is also his divine *θέλημα* (Eph. i. 9,) that man's salvation should be limited." That is, God has willed that the sufficiency of grace in Christ be universal; but also

that this grace be efficacious only in those who repent and believe.

(b.) Texts which teach that Christ died for all men. Certainly, he tasted death for every man; on him was laid the iniquity of us all. This is the "sufficiency" of his grace as just stated. But it does not follow that it is universally efficacious; because this is dependent on the voluntary acceptance of Christ's redemption and service by us. If it be said that all will accept it, sooner or later, that is the very point which needs to be proved and never has been.

(c.) Texts which announce the universal conquests of Christ's kingdom, and the surrender of all opposing powers thereto. On the strength of these predictions, chiefly, the apostle Paul has become the patron saint of the future probationists. But, while these passages, read independently of other Scripture, might appear to teach the restoration of all to God, the harmony of Revelation requires us to interpret them not exclusively of a friendly and loyal submission to Christ's authority, but to divide the idea between this, on the part of the good and saved, and the submission of subjugation and prostration, as to superior power, on the part of the incorrigible and the lost. The most pronounced of these citations are the following:

(PHIL. II. 9-11.)

"Wherefore God also hath highly exalted him, and given him a name which is above every name:

"That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

"And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father."

(EPH. I. 10.)

"That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him."

(COL. I. 19, 20.)

"For it pleased *the Father* that in him should all fulness dwell;

"And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven."

(ROM. XIV. 11, 12.)

"For it is written, *As I live*, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

"So then every one of us shall give account of himself to God."

(REV. v. 3.)

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

The reiterated sentiment of these Scriptures is a rapturous exultation in view of Christ's reigning glory as the Mediatorial King — a coronation anthem of David's greater Son at length victorious over all his foes. The expression of this gladness is popular and poetical, the swelling volume of thanksgiving almost bursting the barriers of verbal utterance. But the thought is more of our Lord's confessed sovereignty than of the special state of mind in which that fact is acknowledged. The text in Isaiah, which is alluded to in the above quotations from Romans and Philippians, "does not necessarily predict," says Alexander, "that all shall be converted to him, since the terms are such as to include a voluntary and a compulsory submission; and, in one of these ways, all shall yet acknowledge him as their rightful sovereign." This criticism is as applicable to the parallel citations; as Ellicott, on that from Ephesians, writes: "Any reference to the redemption or restoration of those spirits . . . for whom our Lord himself said the everlasting fire was prepared, must be pronounced fundamentally impossible." The reference to the judgment day, in Rom. xiv. 12, with our knowledge of its scenes from other inspired descriptions, may throw light on the kind of submission to Christ which the verse next preceding promises, on the part of those who shall be gathered at his left hand. Nor does the *reconciliation*, spoken of in the text from Colossians, make sure the actual salvation of all souls; for it may be taken of the potential virtue of Christ's redeeming grace — what it is able to effect, what its provisions cover — rather than what it will actually achieve in every case of human rebellion. It has pleased the Father to make, through the Son, a basis of pacification for all. It would please him if that reconciliation might be as universal as the atonement, through the blood of the cross, is sufficient.

(d.) Texts used specifically to prove another probation: as,

our Lord's supposed visit to the place of miserable souls after his crucifixion, and his preaching to the spirits in prison, 1 Peter iii. 19, 20; the trial of every one's work by fire, 1 Cor. iii. 15; the release of the debtor from prison, *if* he shall pay the last farthing, Matt. v. 26. All such texts, however, have other interpretations, more natural and preferable, and which exclude the use thus sought to be made of them. None of them can be claimed as directly affirming a further period of grace beyond the present; and an inference from doubtful premises is not strong enough for the foundation of so grave a dogma.

This profound silence of revelation upon the existence of a second probation for sinners, and the main drift of its implications the other way, make up a formidable, if not entirely fatal objection to that theory. Taken in connection with the philosophical and the theological proofs against it, the claim would seem to be wholly untenable. The texts which declare the endless misery of the wicked hereafter would not absolutely preclude another trial beyond time; for that misery might be the literal experience of the irreclaimable residuum of one, or a series, of future probationary states. This is the Papal doctrine, repudiated, however, by Protestant restorationists. Nor would the fact that the righteous dead are taken at once to heaven, if this be so, demonstrate that the irreversible punishment of the lost begins at the same date; for the future probationists admit that they who die in unforgiven sins go to a place or state of suffering therefor, but not of final doom. Even Dives, in their view, might be in a state of renewed probation, although the discipline would seem to have been of a very severe description. They would perhaps say, moreover, that the great gulf between him and Abraham, though bridgeless then, might possibly not be always so, if his discipline should bring him around at length to penitence and pardon. They infer, indeed, from his anxiety for his brethren's escape from his own doom, that all the chances for his own moral improvement had not passed by. But, then, on the contrary, *for one* sin, at least, as Christ declares, namely, the sin against the Holy Ghost, there is no forgiveness here or forever. This

absolutely debars the fact of *universal* restoration. So Judas certainly had better have been born, if he ever can come forth from the perdition of which he was the son. But, then, another word of Christ must fail of fulfillment. If, further, judgment immediately follows death, this forecloses the nope of after space for repentance. That judgment comes after death, the apostle affirms, Heb. ix. 27. It is a fair inference, from the declaration, that we are to be judged "according to the deeds done *in the body*," that there will be no long interval between. Here is the sowing: there, and at once, is the reaping; as, in the epistle to the Gallatians: "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh," while in the flesh, "shall of the flesh"—this fleshly sowing—"reap corruption," ruin and perdition; "but he that soweth to the spirit, shall of the spirit reap life everlasting." To this agrees the solemn affirmation, made in direct connection with the last scenes of time: "He that is unjust let him be unjust still, and he that is filthy let him be filthy still." The reverse statement gives force to this conclusion: "He that is righteous let him be righteous still, and he that is holy let him be holy still." The impression of the whole treatment of this subject in the New Testament is against the fact of grace beyond death. Thus, the reply of the judge to the belated ones, in the parable, when "the door was shut:" "I know you not." Many of our Lord's parables find their most natural explanation on this line of thought. The apostle's earnest, exhortatory statement: "Behold now is the accepted time, behold now is the day of salvation," does not positively deny that there is another day of mercy, but this is its clear intimation. The argument is cumulative, and approximates very nearly to a moral demonstration. Cutting off, as it does, all rational prospect of a future opportunity to become holy in character, and prepared for heavenly pursuits and enjoyments, it is well fitted to secure the improvement of the passing period of divine long-suffering, which we are assured is for salvation.

ARTICLE IV.

THE DOCTRINE OF THE DIVINE NAME.

It will not be necessary, in order to a right result, in examining this subject, that we should discuss the question, whether the Patriarchs, from Adam to Moses, knew more of the divine character than the knowledge which they derived from creation, tradition and Providence. It is sufficient to assume, what is taught in the Scriptures, that by the name JEHOVAH, as revealed to Moses, God was not known to the Fathers.

The essential glory of God consists in the moral excellencies of his character, and his declarative glory in the love, obedience and worship produced in the souls of men who apprehend these excellencies by faith. In the Scriptures the word NAME is used, in all dispensations, as the sign containing the attributes of the divine nature. It stands for the revealed attributes of God, as known in each dispensation.

The first revelation of the divine name, given in written language, is, of course, the foundation text on this subject. The conception of God, during the dispensation, would be taken from it, and the writers of the age would receive it in the sense in which it had been authoritatively defined.

The revelation of God's glory, as it consists in the divine attributes revealed to Moses, was given to the lawgiver just before the erection of the tabernacle, in which the divine worship was to be inaugurated. (Ex. xxxiii. 18, 19). "And Moses said, — *I beseech thee, shew me thy glory.* — And the Lord said, I will make all my goodness to pass before thee; and I will proclaim the NAME of the LORD before thee." — "And (Ex. xxxiv. 5, 6) the LORD descended in the cloud, and stood with him there, and proclaimed the NAME of the LORD, viz.: THE LORD ALMIGHTY, merciful and gracious; long suffering and abundant in goodness and truth; keeping mercy for thousands; and forgiving iniquity, transgression

and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children; and upon the children's children, unto the third, and to the fourth generation."

These revealed attributes are the divine NAME; or, rather, they give the contents of the NAME as made known to Moses. The word NAME was sometimes used, by subsequent writers, to express some single attribute of the divine character—authority, power, justice—but it was always the authority, power, justice of *Jehovah Almighty*, as his character had been defined in the revelation to the lawgiver.* To the attributes of JEHOVAH ALMIGHTY, as thus declared, the laws and institutions of the ritual dispensation, and the providences of God, in connection therewith, gave a clear definition and a practical application. This definition was stereotyped by ordinance, priest and prophet, as the *usus loquendi* of the Jewish church; hence, in the New Testament, and especially in the words of Jesus, the idea attached to the word NAME, as a first and governing sense, would be that of nature or character: the word Jehovah denoting no more nor less than the attributes revealed to Moses, as the GLORY of the DIVINE NAME.

These preliminary thoughts introduce us to the inquiries most important to us of the Christian age, viz.: *What is the import of the divine name? and what is the mode of its manifestation in the New Testament?* A satisfactory answer to these inquiries will aid us to decide a vital question that cannot be satisfactorily decided by mere polemic discussions, nor by lives of Jesus, deduced from the letter rather than the spirit of the New Testament.

I. The design of Jesus in his mission to the world, was to reveal the Father by his teaching and self-sacrifice.

* The form of our translation does not give the sense of the words LORD ALMIGHTY, as fully as it would be understood by the Israelites. These words combine the names JEHOVAH and EL. The word EL-ALMIGHTY was the NAME known to the Patriarch as containing the attributes of the Creator. The combination of the word with the new name Jehovah, would give ALMIGHTY CREATOR, combined with attributes revealed in the NAME given to the lawgiver.

Language cannot make the truth more plain than it is made in the New Testament, that the central design of Christ, in his life and death, was to reveal perfectly the character of God, who was known and worshiped as Jehovah, under the Old Testament dispensation. This is taught explicitly in Matt. xi. 27, and Luke x. 23: "All things are delivered unto me of my Father, and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him."

In these passages the Saviour teaches that no man knew the Son but the Father only, and that the mission of the Son was not to reveal the mysteries of his own nature; but the character of the Father, which was *known only to the Son, was to be revealed by him*; and without this revelation made by the Redeemer, no man could know the Father.

The same truth is taught in John i. 18: "No man has seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him." That is, plainly, the Son reveals, in the new dispensation, more than any man had before known of the divine name or character. "Revealed not only that which was hid *of* God, but that which was hid *in* God."

There are many words of Jesus, spoken in his last teaching and prayer, which he said his disciples would not fully understand while he was yet present with them; but when the Son of Man had been lifted up, and the Holy Spirit given to interpret his words, then they would know him as the way, and the Father, that dwelled in him, as the life. As in John xiv. 6, 7: "I am the way, the truth, and the life; no man cometh unto the Father but by me. If ye had known me, ye would have known my Father also, and from henceforth ye know him and have seen him." In the beginning of his ministry he proclaimed his mission to reveal the Father to men; but the Apostles had not clearly apprehended the divine in the human;* but now, in the end of his teaching, and in view of

* The Scriptures speak of Christ as God *in* man—the catechisms as God *and* man. The Scripture phraseology should be invariably followed.

his finished sacrifice on the cross, he says the work is done, and from henceforth those who know me will know the Father also.

II. Scriptural exposition of the import of the divine name, as used in the New Testament—especially as used by the Lord Jesus.

We have seen, in the preceding section, that the mission of Christ to our world was to reveal the character of God to men. On this subject the significance of the word NAME is a light in the path of the expositor. A true apprehension of the use of the word, especially in the teaching of the Redeemer, will lead us to the interior meaning of the Gospel on the subjects of Christ's divinity and the mode of its manifestation.

In the New Testament the divine NAME is always used to signify character, or the qualities of the nature for which it stands. This was the Old Testament signification, and is especially noticeable in the words of Jesus. He said to the Jews: "I am come in my Father's NAME, and ye receive me not; if another shall come in his own name, him will ye receive." The commentators, it seems to us, have failed in the exposition of this passage. Schoetgen says the idiom in the passage originated from this, that no one among the Jews ventured to bring forward anything without the authority of some famous Rabbi. Others, following, seem to have adopted this view. Bloomfield, in his early edition, received it, but erased it in his later ones, noticing, perhaps, that the statements of Schoetgen, although true in itself, had no good application to this passage. The words "I am come in my Father's name," are generally taken to signify no more than I am come by the authority of my Father. Jesus never uses the word in this sense, but always in the accepted definition, to signify the attributes, or character of the Father. The common exposition is not in keeping with the sense of the context. The latter context is directly opposed to this rendering. "If another shall come in his own name, him will ye receive." In his own authority, say the expositors, but no false Messiah ever professed to come by his own authority, or by the author-

ity of any Rabbi, but always by the authority of God. The sense of the entire passage evidently is — I am come manifesting the attributes of the divine nature; ye are repulsed, because “ye have not the love of God in you.” If ye loved the divine character, ye would love its manifestation in my person. But if a Messiah shall come, professing authority from God, but exhibiting the qualities of human nature, your earthly affinities and selfish aspirations will be met, and ye will sympathize with him. Jesus puts this sense beyond doubt, by adding — “how can ye believe, who receive honor one of another, and seek not the honor which cometh from God only.” The objection of the Jews was not that he claimed divine authority. His miracles would attest this; but that, in addition, he “made himself the Son of God” — “made himself equal with God.” On a subsequent occasion he said to the Jews: “If God were your father, ye would love me, because I proceeded forth and came from God.” That is — If ye loved God, ye would love his character manifested in my life and person.

But if the divine name signifies the attributes of the divine nature, and if Christ came to declare the true God in this sense, the manifestation would not receive its full significance until his mission of truth and love had been finished on the cross. Hence, in the closing interview, when Jesus looked forward, and gave instructions in view of his finished work, and the work of the Spirit which he should send in his NAME, (see *Doctrine of the Spirit*, chap. iii.) he said: “Whatsoever ye ask in MY NAME, that will I do, that the Father may be glorified in the Son.” God himself teaches that the attributes of the divine name constitute the divine glory (Ex. xxxiii.); hence, if the Father was glorified in the name of the Son, it was because the name of the Son contained the attributes of the Father. God could not be otherwise glorified by faith in Christ. This sense Jesus gave in words that cannot be misunderstood when he said, John xii. 42: He that believeth on me, believeth not on me, but on him that sent me.

Of similar import are the words of Jesus in his last interview

with the appointed witnesses — John xvi. 23–27: “In that day (when my work shall be completed) ye shall ask me nothing; verily, verily I say unto you, whatsoever ye shall ask the Father in MY NAME, he shall give it you. Hitherto have ye asked nothing in MY NAME; ask and receive, that your joy may be full. These things have I spoken unto you in proverbs, but the time cometh when I shall no longer speak unto you in proverbs, but I shall show you plainly of the Father. At that day (when my sacrifice shall have been offered, and my Spirit shall have come,) ye shall ask in MY NAME, and I say not unto you that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God.”

In a general sense Jesus teaches that when his work on earth should be finished, they were to ask nothing from him in supplication: “But whatsoever ye shall ask the Father in MY NAME” — that is, viewed in my character, or in the attributes fully developed by my mission and sacrifice — “he will give it you.” Or, as in chap. xiv. 13, “I will do it.” In order to unite the Father and the Son in nature and prerogative, the blessing is promised as proceeding from the Father *and* the Son, or from the Father, *or* the Son; but in all cases, as coming from the Father glorified *in the name of the Son*, not *by* the Son, in this connection, but *in* the Son — in the Son’s attributes of truth and love — in the Son’s glory.*

If they had asked the Father separate from the fuller development of his attributes given in Christ, it would have been

* Some have abated the force of this passage by referring to chap. xiv. 16: “I will pray the Father, and he will give you another Comforter.” But this was intercession offered in the flesh, for the advent of the Holy Spirit. It was before Christ had instructed them to ask nothing in his name — and before the advent of the Comforter. And in Heb. vii. 25: “Seeing he ever liveth to make intercession for you.” If this passage means more than that Christ’s sacrifice is ever offered “by the Holy Spirit,” once for all, unto God, then, with Tholuck, which perhaps is best, “Each has its truth. Christ need not mediate. The Father loves them because they love the Son; but the Son is the Eternal Intercessor and Mediator, *in that believers can be acceptable to God only through him.*”

asking of God as his NAME was revealed to Moses, and Christ alone would have been glorified by the "grace and truth" of the Gospel. Jesus seems to use all forms of speech to avoid this sense: "Ye believe in God, believe also in me" — "At that day" — after my sacrifice, and the advent of the Spirit — "ye shall ask IN MY NAME, and I say not unto you that I shall pray the Father for you, for the Father himself loveth you, because ye have loved me, and have believed that I came out from God."

In this passage Jesus takes pains — if we may so speak — to guard and define the import of prayer offered in his name. It is not because of merit in him that is not in the Father, nor of authority in him apart from the Father, nor of love in him for men that does not exist alike in the Father. This point — the love of Christ for men — is where his Disciples, and all believers after them, would be liable to fail of apprehending the whole truth. The love of the Godhead was manifested through Christ, and hence their faith might go no farther than the Mediator — the man Christ Jesus. He therefore guards this point especially, by affirming the identity of the Father's love, with that manifested in himself. He says, "ask not of me, but of the Father, in MY NAME; and I say not that I will pray the Father for you, because the FATHER HIMSELF loveth you because ye have loved me, and have believed that I came out from God." Not that the love of Jesus was less — it was inconceivably great — but that by it the heart of Father and Son are revealed to men.

In the commencement of his mission the Redeemer says: "I am come in my FATHER'S NAME. In its conclusion he says: "The Father is glorified in MY NAME." This idea of the divine name, manifested in and by him, is repeated and impressed by his last words, and in his last prayer. He says: "I have glorified thee on the earth: I have finished the work which thou gavest me to do; and now, O Father, glorify thou me with the glory that I had with thee before the world was. *I have manifested* THY NAME unto the men that thou gavest me out of the world." — "Now they have known that *whatsoever things thou hast given me ARE OF THEE.*"

That is, I have glorified thee, O Father, by revealing thy NAME to my Disciples. This work is now accomplished, because they do not view my work as separate from thee; but "they have believed that whatsoever things" — power, light, love — "thou hast given me, ARE OF THEE."

And, finally, the last words that Jesus uttered before he went forth to be delivered into the hands of men (John xvii. 26): "*I have declared unto them THY NAME, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.*"

That is, the love of the Father was revealed in Christ, in order that by faith in Christ, that love might pass into the souls of believers. Thus, from the Father — through the Son — by the Holy Spirit, the life of God is transferred to the souls of those who believe in the LORD Jesus Christ as "God manifest in the flesh;" "I in them, and thou in me, that they may be one" — *not in me*, but "*in us.*"

It is certain, at least to our mind, that words cannot reveal the manifestation of the DIVINE NAME in and by Christ, if the foregoing Scriptures do not. And in the light of this exposition, all other texts relating to the doctrine of God manifest in the flesh, shine like a constellation of glory.

III. Apostolic and textual confirmation of preceding views.

As Jesus states that the Apostles had received and understood his words on this subject, it will be confirmatory testimony if we find their conception of the doctrine to be the same as that given in the preceding exposition.

Peter was a plain man, a laborer of the rural region of Galilee. It cannot be said of him, as some have said of John, that his teaching is characterized by the ideas of either the Platonic or Philonic philosophy. In his first letter he says: "Christ was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God."

That is, by Christ we believe in God, and he was manifested in the last dispensation, and raised up from the dead,

and glorified, that by believing in him our "*faith and hope might be in God.*" As he said: "He that believeth on me, believeth not on me, but on him that sent me."

Paul, in his second letter to the church at Corinth, says: "God, who commanded the light to shine out of darkness, hath shined into our hearts, to give us the light of the knowledge of the glory of God, in the face of Jesus Christ."

That is, God, who said, "Let there be light, and there was light," and whose glory is *in* and *by* his revealed attributes, has given us a knowledge of these attributes, in the face of Jesus Christ — or has given us the light of the knowledge of his glory, in the face of Jesus Christ.

So in 1st John, v. 20. In conclusion of the whole matter of his epistle, the Apostle says: "We know that the Son of God is come; and hath given us an understanding that we may know him that is true, and we are in him that is true; even in his Son Jesus Christ — this is the true God and the Eternal Life."

That is, the mission of Christ was to give men the knowledge of the true God; and by this knowledge we are in the true God by faith in Christ. And having our life thus "hid with Christ in God," we cannot die any more, because we are united to him "in whom is life, and that life is the light of men."

Accepting this exposition as the key-note of the "Song of Moses and the Lamb" — the praise of saints in view of the united attributes of the NAME revealed by Moses and in Christ — all other utterances of the inspired writers, on this subject, come into harmony and make melody, in the hearts of believers, unto the Lord.

Matt. xxviii. 19: "Go ye therefore, and teach all nations, baptizing them into the NAME of the Father, and of the Son, and of the Holy Ghost." But ONE NAME — and the attributes of Father, Son and Holy Ghost, contained in this one name; *i. e.*, the name of our God, is Father, Son and Holy Ghost.

"I and my Father are one." "He that hath seen me hath seen the Father." When ye "shall see me no more, the Holy

Spirit, who shall come in MY NAME, will teach you all things." "He will glorify me, for he will receive of mine, and shall shew it unto you. All things that the Father hath are mine; therefore said I that he shall take of mine, and shall shew it unto you."

That is, the Father and the Son are one, and the divine Spirit reveals the attributes, the "all things" of both to the souls of those who believe.

"Believe in GOD—believe also in ME." That is, believe in God as revealed in Moses; but believe in God also as revealed in me. Then, to the attributes of Almighty Creator, Lawgiver and Guide, will be added the effulgence of grace and truth which glorifies the divine being in Christ. Hence the Apostles unite the Father and the Son in dispensing the mercies of the Godhead. "Grace and peace from God the Father, and from the Lord Jesus Christ." And the believer can say, with the devout Beza, "Knowledge of God, and quiet in the soul, come only by faith in Christ."

The central glory of the divine manifestation radiates from the cross; and in view of this, Jesus said: "I am not alone, because the Father is with me." And again, when they understood not that he spake to them of the Father, he said: "When ye have lifted up the Son of Man, ye shall know that I am he, *and that I do nothing of myself.*"

The attestation of the Father's presence and glory in the sacrifice, was made in the most imposing form by which heaven can recognize events upon the earth. "Now is my soul troubled," said the Martyr Lamb; "and what shall I say! Father, save me from this hour? But for this cause came I unto this hour. *Father, glorify thy NAME!* Then came there a voice from heaven, saying—I have both glorified it, and will glorify it again. The people, therefore, that stood by and heard it, said that it thundered; others said an angel spake to him. Jesus answered and said, this voice came not because of me, but for your sakes. Now is the judgment of this world; now shall the prince of this world be cast out; and I, if I be lifted up from the earth, will draw all men unto me."

That is, the name of the Father was glorified in the cross, and will be. The judgment of the evil, and the salvation of the good, was in the sacrifice of the Saviour.

Reader, allow the interjection —

“O Lamb of God, was ever pain,
Was ever love like thine!”

And in the closing vision of the Revelation, “*the Lamb that was slain*” is revealed in the midst of the throne in heaven. That is, Christ, crucified, will reveal the central glory of the Godhead — worlds without end — AMEN!

ARTICLE V.

REV. THERON BALDWIN, D.D.

WHEN, in the all-wise providence of God, one is called away from earthly labors, who for forty years has occupied a prominent place among the public advocates and promoters of learning and evangelical faith, it is proper that a journal devoted to these objects should not only chronicle his death, but also make an appropriate record of his life, and the services which he has rendered to the common cause. Such an event was the death of Rev. Theron Baldwin, D.D., which occurred at Orange, New Jersey, April 10, 1870.

Theron Baldwin was born at Goshen, Connecticut, July, 1801. His childhood and youth were passed in that town, enjoying only such advantages for mental improvement as the common schools of those days afforded. His time was mostly occupied in the labors of the farm; and yet the accuracy for which throughout all his life he was distinguished, in reading, writing and speaking the English language, showed at once the real excellence of the schools which he attended, and his own diligence in improving the advantages which they afforded him. A misplaced capital letter, a false spelling, or a gram-

matical inaccuracy, was scarce a possibility in anything which came from his pen. Our common schools are said to be greatly improved since the days of his childhood; and yet there are few of their more recent pupils of whom the same can be said.

He did not commence those classical studies which are preparatory to entering college, till he had reached his majority. He then prosecuted them with great energy and success, and entered the Freshman class, in Yale College, in 1823. He graduated in 1827 with one of the higher honors of his class. Through all his college life he sustained a steady, earnest and consistent Christian character. He pursued his theological studies, also, at Yale College, entering upon them immediately after his graduation.

During Mr. Baldwin's college life, and especially during his connection with the theological department, he became intimately acquainted with a considerable number of fellow-students, with whom he was destined to be associated in the principal plans and labors of his life, and entered into arrangements with them, which, in a great measure, decided the character of his own life-work, as well as theirs, and produced results in the history and institutions of this State which are likely to remain when all the actors in those scenes are sleeping with their fathers. He was one of the seven who composed the New Haven Association of young men, who were active in laying the foundations of Illinois College, and who, with the addition of three others, representing certain donations which had been made for the benefit of the institution in this State, constituted the Board of Trust of that institution at the time of its organization, in December, 1829. He always regarded the duties of that position as peculiarly sacred. When called to promote the cause of collegiate education at the West, over a wider field than that occupied by a single college, and to reside at or near New York, he still continued a trustee of Illinois College, and never resigned his seat till death released him from all his earthly relations.

It is difficult to convey to the men of the present time a just

idea of the views and motives which influenced Dr. Baldwin and his associates in uniting themselves in that association, and prosecuting its work through so many years of toil and trial. The whole region since known as the Northwest, except Ohio, was then, to the people of the New England and Middle States, an unknown land. Less was known of it than is now known to us of the new territories organized within these few years among the Rocky Mountains. To the theological student looking out upon the world, to discover his field of labor, it was known to be a vast wilderness, with almost boundless undeveloped sources of human wealth and prosperity, and destined soon to be the home of thronging millions, to whom the Gospel was to be preached, and for whom the foundations of a Christian civilization were to be laid.

Into this great wilderness Dr. Baldwin and his associates — not only the six originally composing the association, but several others who speedily united with them, resolved to throw themselves for life, much as Abraham went out at the command of God, "not knowing whither he went." They saw a great work to be done for our country, and for the church of Christ, and they determined to go forth and try to do it, trusting in God to support and defend them, and to furnish them the means of success in their great undertaking. They did not stop to inquire whether their talents were likely to be in demand in Eastern pulpits and Eastern professorships. They regarded the work to be done in the West, as it was then called, as great enough to demand all their talents and powers, and they pledged themselves to it, without ever offering their wares in an Eastern market.

In the fall of 1829, Dr. Baldwin, and the writer of this article, came to Illinois, as the pioneers of the association, to organize the institution of learning which they had resolved to found, to open it for the reception of students, and to enter on the great missionary work of their lives. They were present at the organization of the Board of Trustees, in December following, and took their seats in that Board at its first meeting.

It is not easy for us, in this age of intense sectarianism, correctly to conceive of the totally unsectarian spirit in which these foundations were laid. The institutions for home evangelization, which were nearly cotemporaneous in their origin with the A. H. M. S., had no sectarian or denominational aims. The sect question was not thought of. The aim was simply evangelization. It was to establish a truly Christian civilization in these new States. In this respect, Illinois College was in perfect harmony with the spirit of that great religious movement. Among those who were active in laying its foundations, are found the names of men eminent in the Congregational, Dutch Reformed and Presbyterian connections. We were then only feeling the first tremors of that earthquake which, soon afterwards, divided the Presbyterian church into two distinct bodies; but men who were afterwards known as leaders in each of those bodies, were acting together in laying these foundations; and none of us imagined that we were founding a college in the interest of either of these denominations. The spirit of the time was unsectarian. To this spirit Dr. Baldwin adhered through life. He never would admit that any sect, as such, had any right, or could acquire any, in Illinois College. It belonged, in his estimation, neither in whole nor in part, to this sect or to that, but to Christ and the church universal.

Dr. Baldwin's first field of labor was that of pastor of the Presbyterian church at Vandalia, then the capital of the State. After a brief but successful pastorate, he was summoned to an agency in behalf of the college, in which he spent several months laboring in the Eastern and Middle States. This agency of Dr. Baldwin was of great service to the college and to the State. Besides adding largely to the resources of the college, he, and other agents with whom he co-operated, diffused, in the parts they visited, a great deal of valuable information respecting the soil, climate and resources of the State, and thus attracted to the State many immigrants of excellent character, the value of whose influence, in laying the foundations of Christian society, it is impossible for us to estimate.

While engaged in this agency he was united in marriage with Caroline Wilder, that noble Christian woman who has been the companion and the efficient helper of all his labors, and still survives to mourn his death. This event occurred at Burlington, Vermont, June 20, 1831.

Returning to Illinois, he soon afterwards entered, in connection with Rev. Albert Hale, so long well known to the churches of this State, on an itinerant missionary work, under the auspices of the A. H. M. S. This was the most laborious, and perhaps the most useful work of his life. He and his fellow-laborer traversed the State, then almost a wilderness, from Shawneetown to Galena and Chicago, crossing vast prairies almost without a trail, fording streams, which, when swollen by rains, were often dangerous, enduring many hardships, of which, in these days of railroads and dense population, we can hardly form a conception, preaching in destitute settlements, organizing churches and strengthening and encouraging those already formed in the wilderness; especially holding protracted meetings, in which their labors were blessed in numerous conversions, and everywhere seeking to lay permanent foundations for Christian worship and instruction.

From this life of great but cheerful toil and self-denial, Dr. Baldwin was called, in 1837, by Capt. Benjamin Godfrey, to organize and superintend Monticello Female Seminary, which that gentleman was then founding from his own resources. In this comparatively quiet but eminently useful field of labor, Dr. Baldwin continued for some seven years; and, under his organizing and superintending hand, the Seminary rose rapidly into great reputation and usefulness.

From this field of eminent usefulness, Dr. Baldwin was imperatively summoned, by the voice of his brethren, and the manifest indications of Providence, to the Secretaryship of the SOCIETY FOR PROMOTING COLLEGIATE AND THEOLOGICAL EDUCATION AT THE WEST. The causes which rendered the formation of this society necessary, are well known to the public. The home missionary zeal of the then immediately previous period

of twenty years, had occasioned the founding of several colleges and theological seminaries in the Northwest, that were largely dependent on Eastern aid. It became a necessity that the wants of these several institutions, instead of being laid before the churches by agents acting independently of each other, should be represented by a single organization and a single agency. Although Dr. Baldwin was called to the secretaryship of this society, by the almost unanimous voice of his brethren in the Northwest, he knew it to be a position of great difficulty and delicacy, and accepted it with fear and trembling.

You well understand the nature of the difficulties with which he had to contend. We of the West are often told we have too many colleges. Better to have fewer and better sustained. It requires no "second Daniel" to tell us that. Will the wise tell us how to repress the causes which are perpetually tending to increase the number? Local interests, projects for speculation in young city property, sectarian ambitions, are among the foremost; and they are ever ready to contract all sorts of alliances with each other, and to look to the liberality of the Eastern churches to furnish the money. Among this crowd of applicants the college society must discriminate. That is its function. If it fails to do that, its failure is entire. As the organ of the society in making these discriminations, it is not asserted that Dr. Baldwin never erred. But he did hold the balance with great impartiality; and the fact that the society has held on its way for twenty-six years, and accomplished so great a work, is conclusive proof that his discriminations were, on the whole, approved by the public.

A great work has been done, and the college society, under Dr. Baldwin's management, has had a most important part in doing it. When the several colleges that have been nurtured and strengthened by that society, shall have grown up into full maturity of beneficent influence, then let the work of the college society be estimated, and the biography of Dr. Baldwin be written.

In the prosecution of his work as secretary of the college society, Dr. Baldwin was led to a wide and almost exhaustive survey of collegiate education, in its history and its principles. In his series of annual reports, and in the able addresses which, from time to time, he called forth from some of the ablest writers of the time, a discussion of the principles of collegiate education, and its relations to a Christian civilization, may be found, which cannot fail to be regarded as exceedingly valuable. In this respect, he has been the benefactor, not only of the new colleges of the Northwest, but of our whole system of collegiate education.

That truly great political philosopher, De Tocqueville, saw some of the causes which are conservative of our democratic republic, with great clearness, and stated them with great power. But some things he did not see. He did not see that our system of collegiate education, under Christian influences, is one of these truly conservative forces. What he did not see, Dr. Baldwin did, and he has done a noble work towards extending that influence over all our continental domain, from the rising to the setting sun. When that enterprise shall be completed; when the Christian college shall be exerting its beneficent power over every State of our mighty republic, the name of Theron Baldwin ought to be held in grateful remembrance from ocean to ocean. Perhaps it will be; but I am not certain of that. God often does not appoint that his best and truest servants should win much of human glory. He has a better reward for them. That better reward is, I am sure, laid up for our departed brother.

It would be unpardonable to close this sketch without an attempt to delineate the leading traits of his character; for in these is found the chief lesson of his life.

1. He was a wise, sagacious, far-seeing man. He saw causes at work, and was quick to foresee the results they would produce. He knew the men among whom he lived, and read their aims, their passions, their characters. They often say, in disparagement, ministers do not know human nature. He did know human nature. He was not uncharitable or censorious.

He was not inclined to speak of the faults of others. But the men of his acquaintance (and his acquaintance was very wide), whose success depended on wearing any disguise, might have been sure there was one man from whom their disguises concealed nothing. His mind was intensely active, and its activity all had the direction of the practical, and not of the merely theoretical. He had precisely that sort of mental activity which makes the successful man in affairs however great and complicated.

2. He used this endowment of practical wisdom for the advancement of the spiritual interests of mankind, precisely as worldly men use the like power for the advancement of themselves in wealth, honor and power. No successful merchant in our great commercial metropolis, applies a more habitual and intense mental activity to his business, and his schemes of wealth, than he applied to the carrying out of his great design of promoting the spiritual interests of mankind. Had he given those same powers to worldly gain as he gave them to Christ, he would not have spent his days in incessant toil for a very scanty consideration, and left a family but inadequately provided for. He had easily been at home among the merchant princes of the land. He was as capable of foreseeing the fluctuations of the market in gold, in stocks, in dry goods, in city lots, as the keenest of them, and as well able to take advantage of it for his own emolument. But that power, so prized in the city, so long the scene of his activity, he used for Christ, and for those whom Christ came to save. For many years his office was in an upper story in Wall street. He saw the surging of the billows of speculation below, and heard their roar, and knew well their meaning; but he was thinking and working for a heavenly master. He lived for many years in the midst of Western speculation. But while others were planning to enrich themselves by city sites and corner lots, and quarter sections, he was planning to found and rear colleges, schools and churches for the present generation, and to bless millions yet unborn. Which is the nobler practical activity? Which is good sense, and which is folly? Ye rich and self-indulgent

crowd, who have used your talents for your own worldly aggrandizement, look not down on such an one as our brother, as ye roll along in your transient splendor. Pause, rather, at his grave, or before the humble dwelling where he had his abode, and drop the tear of repentance, and learn a wiser and a better life.

3. Dr. Baldwin was a happy man. When the world is constrained to admit that such a life as his is a reality, and in some sort to do homage to it, they still say within themselves, such a life is so sombre, so gloomy, so morose, who can be willing to lead it? A greater delusion has never possessed the heart of man, since the tempter said to our first mother, "thou shalt not surely die." His life sombre? gloomy? morose? He who thinks so, knows as little what true human happiness is, as the butterfly or the kitten does of the bliss which is proper to a rational nature. He lived in perpetual sunshine. I not only reckon him among the holiest men I have ever known, but certainly among the happiest. Of all the innocent joys of domestic and social life, he had a keen appreciation. I could never be much downcast in his presence. And then the overflowing happiness of a life spent in the prosecution of ends so high and so noble—that is true, human, rational happiness; and he who will not so live, can never know it. And it is a blessed thing to be the wife, the child of such a husband and such a father. He may not clothe the dear ones that gather around his hearthstone in purple and fine linen, but he will shed over them the brighter, the sweeter lustre of his purity and beneficence; his home will be the abode of peace, of contentment, of thankfulness, and of immortal hope; and when the closing hour comes, as come it must to all, a holy, sweet tranquillity will reign around, and that family will not mourn as those that have no hope. The wife, the children of such a man may often wish that the world, that the church even, would be more just to him, and lighten for him some of the burdens which he is ill able to bear; but they will never wish that he were less devoted to Christ and his kingdom, or that he were more worldly or more selfish.

4. He had a singular exemption from those weaknesses, foibles, follies, with which the lives of most even good men are more or less stained. He may have been capable of envy. But in all my intercourse with him, for forty years, I never once saw the slightest manifestation of it. He may have been capable of ambition for personal distinction, but when he saw a great and good thing which needed to be done, he was far more likely to point it out to some one of his friends, fill him with his suggestions, and leave to him its execution, than to execute himself and take the honor of it. He may have sometimes experienced feelings of despondency in circumstances of difficulty and danger. But he seldom manifested any such feeling, even to his intimate friends. His hope was in God, and he believed he would be true. He believed in the soundness of his own principles, and was sure of their triumph, and was ever confident that a temporary defeat was only temporary and seeming, and that ultimate triumph was certain. Indeed, his love of truth immeasurably transcended that of the mere philosopher. It was not merely that excited curiosity that seeks to know the truth for the mere sake of knowing it, but that heavenly curiosity, which longs to know the truth as a means of benefiting mankind in their highest and most lasting interests. Such a love of truth never can long despond, for a benignant God governs the universe.

The cause to which Theron Baldwin's life was devoted, is sacred; rendered doubly so by the investment of talent and Christian energy which has already been made in it. We have no right to surround ourselves with beauties, and luxuries, and worldly advantages, and leave the cause to which such men as our departed brother have given all which God has given them, uncared for and neglected. We are bound by obligations the most sacred, to take up the work and carry it forward in the name of the Lord. Such lives not only win the approbation of God, and a crown of glory in heaven, but they lay the age, the church, the world, under obligations, from which God will never release them, to carry on that work till the topmost stone is laid.

There are no death-bed experiences of our departed brother to be narrated. His last sickness, though confining him to his home, and, for the most part, to his bed, for nearly three weeks, at no time did his family relinquish a cheerful hope of his recovery, till, by a sudden change that came over him a few hours before his death, it became apparent that the cold hand was already on him. There is no proof that he was himself, at any time, distinctly conscious that death was near. His death scene was, like his whole life, tranquil and peaceful. He fell asleep in Jesus.

Thousands who have for so many years known and loved his bereaved widow, will desire, at this time, to assure her of their sympathy. It is my privilege to assure them that she "sorrows not as those that have no hope." I know that I shall but utter what is in the heart of all those thousands, when, in their name, I thank Mrs. Baldwin for all she has done in these almost forty years to cheer our departed brother, and to encourage and help him in the noble work to which his life was devoted.

ARTICLE VI.

THE OCCASION AND THE SITUATION: AN ADDRESS AT THE PILGRIM MEMORIAL CONVENTION.

MESSERS. EDITORS: You requested a copy for your columns, of my address delivered before the Memorial Convention of April 28th. I cannot give a copy, as there is no original manuscript; but I present the thing as it stands in memory, and in my present thinking. It is substantially the same, though some utterances may have passed from my memory with the moment; and on some topics I have spoken more fully than the limits of the occasion then permitted.

For the pages of your REVIEW, and for permanent records, I might have preferred a somewhat different style. But the argument stands in my mind as an Address to a Convention, and I have not time to recast it.

Yours truly, T. M. Post.

ST. LOUIS, *June 7, 1870.*

MR. PRESIDENT AND BRETHREN OF THE CONVENTION :

The invitation extended to me by the esteemed Committee of Arrangements of this Convention, to open the session of to-day with "an address of some thirty minutes," did not lead me to anticipate I should be alone in the published programme of the morning. I had supposed I was simply to be an outskirmisher of a line who were to follow with a general fusilade, and am not prepared for my solitariness of position, with its implied expectancy and responsibility. A synopsis, such as would seem meet for the occasion of two hundred and fifty years of history, interlacing also with the centuries precedent, reduced within the limits of a half-hour address, passes my power of compression. It were a feat for the Arabian magician endeavoring to coerce the escaped genii whose locks were hushing the clouds back into the vial to be borne in the pocket; or for the enchanted tent of the Saladin, capable of sheltering an army, yet compressible into a lady's reticule. I shall make no such attempt. I could not even get the "gates ajar."

But my task is the less difficult, for the graphic and eloquent tribute rendered yesterday to the pilgrim fathers, and by the fact that neither they nor their works need historical introduction or sketching. Their story is before all the world, in pictures, sculptures, song, and the historic pages, blazoned forevermore.

Their principles, too, are still among the mightiest of living things; triumphant with our flag as it floats from ocean to ocean, and quickening through the life of modern civilization. The May Flower has not finished her voyage. She is still sailing. Nor will she fold her sails on mortal shores. That craft, that some two hundred and fifty years since lay in the offing of the Old World, history now sees had her sails set for eternity. Not like the "City of Boston," for the eternal silences of the under world; nor like the phantom-ship, to reappear in the storm-cloud as harbinger of wreck; but destined to illumined seas, and more and more to enter into the universal voice and vision of human history as it lapses into the kingdom of our Lord. And the personages it bears — those

heroic men, those gentle women, and the sweet faces of their children — they seem touched with a transfiguration to something more than mere personal forms; to principles imperishable, demiurgic of a new church and a new world.

I need not sketch their track or the fortunes of their voyage. What I have to say at this time will refer to the present. My theme is the Occasion and the Situation.

And first, for the Occasion — what means it? Why come we here to-day? Why this gathering “from sea to sea, and from the river to the ends of the earth?” We are taunted with man-worship. “The sons of the pilgrims, too, have their saints.” God be thanked we have, and God give us grace to know how to use them. We use them not for idolatry, but for stimulation, for vitalization, for illustration, for incitement of faith and thanksgiving, and for example so far as they followed Christ and truth — no more. To approach with worship the great iconoclasts of their day — those that vindicated against priest, prelate, consistory and monarch, their freedom to worship God only — it were to ignore their history; to dishonor their graves. It were an attempt to honor their memories by violating their example; to do toward them what not all the powers of darkness could coerce them to do, in their day, toward mortal men. Not the angel of revelation only — the men we commemorate would rebuke, would repel us with, “See thou do it not. We are thy fellow-servants. Worship God.” They attained their heights in the world’s history and that of the kingdom of God, by calling no man master, but Christ alone. And shall we idolize those that rose up against all idols?

The occasion is for principles more than men, or rather, is for principles through men; and that not in the interest of section or party, but for principles universal as humanity, catholic as the kingdom of God, men we idealize, not idolize. The Lord of Hosts alone we glorify. The graves of the fathers are in the right direction. But it is ours not to lie down beside them, or to petrify around them, but looking the way they

looked, to gather some communion with their spirit and example force for a new "Pilgrim's Progress."

To this intent we *idealize*, not idolize, men. The difference is world-wide, a difference in times and in the things themselves. They are separate in times as widely as the eras of achievement and panegyric, or of genius and commentary. There are ages when grand things are done, and when they are eulogized; when saints are made and when they are canonized; when martyrs suffer, and when men hunt their relics; when prophets prophesy, and when men build their tombs. The passage from the former era to the latter is commonly one of degradation; it is the transition from the heroic and martyr spirit to the pusillanimous, the selfish and servile; in a word, from idealization to idolatry. These, though often confounded, are diametrically opposite. The former quickens with spirit, life, principle. In the latter the spirit is smothered; the life, in the form, the principle, in the apotheosis.

Idealization is that process in the world's thought whereby men are made representatives of an idea, a principle, or truth impersonate. This is a requisite process in the divine economy of history. Its great moral forces are personal. A virtue or truth in order to possess mankind, must be presented in the concrete; acted out in a life, either in its general tone or in some signal instance in it. When God would save the world, He did not blazon the skies above it with the ten commandments, but hung over it the face of the beautiful and glorious Christ.

There is but one in whom the perfect ideal and the perfect real are blent. In all others the ideal embraces only part of the character and history. The idealization is wrought by eliminations, vanishings, oblivions, sublimations. By leaving out of view for the time, some facts or qualities, defects, foibles or inconsistencies, and by concentrating the vision on some illustrious instance or characteristic in a given life, the person becomes transformed to an impersonation of the virtue or truth signalized in that instance or characteristic, the face of the pure idea. Men become the embodiment of an idea, and that

idea becomes their transfiguration. Such ideals become the great moral motors of history, its vitalizers, illuminators and cynosures.

This use of illustrious examples is legitimate, and presents God's husbandry of the moral forces of history. The heroes of faith, in the eleventh chapter of Hebrews, are instances of this kind. Certain acts which present illustrious types of this virtue, are instanced, leaving out of view for the time facts and qualities inconsistent with it; as in the case of Abraham, Noah, or Moses. So the abstract becomes concrete; the impersonal, personal, the dogma, a life. Every nation and class owes it to itself, therefore, to consecrate and celebrate the memory of the illustrious dead, as perpetual factors of the piety or heroism in them instanced or signalized.

So it behooves that we treat the pilgrim fathers, contemplating them as in certain great illustrious characteristics, presenting the life of grand and beneficent truths. This is no falsification. We do but grasp underneath whatever defeatures or inconsistencies the underlying substantive character, the inmost being. The ideal is the face of the truest real, the moral beautiful with the veil removed, the stars with the clouds broomed away. Idealization is often the most truthful revelation. We have I believe, a truer idea of Washington in his profoundest nature, than even had his contemporaries; and future times will more and more appreciate the true Lincoln when foibles and idiosyncracies are vanished, and that homely *personnel*, by the idea of the in-dwelling virtue, shall be transfigured to the embodiment of an awful goodness and heroism. Time, in such cases, is not illusion but revelation.

The stars seen "through the horizontal misty air," seem part of the street lights. The earth rolls, and fogs, and smoke, and earthly light left below—they glitter in the zenith. The Chimborazo that on near view seems mingled amidst an equal Etnæn brotherhood, only as you recede starts to its true solitary grandeur in the sky. So moral greatness looms in due proportions only as seen across the interval of centuries. So colossal statuary grows to its true beauty only when lifted on high.

So we believe that we see and feel the moral altitude of the pilgrim fathers more truly than did the men of their times, and that we legitimately and beneficently contemplate them in their great action and essential characters, and in the profoundest import of their lives, as ideals, impersonations of great truths and principles.

This idealization, again, embraces moral rather than intellectual grandeur. The historic Pantheon is peopled more by great souls than great geniuses. We idealize not so much the creed, but rather the manner in which creeds are confessed. So, while we honor those men for the truths God disclosed to them beyond their age—disclosed in germ and embryo—the full growth by no means yet fully discerned—it is in the *confession* of them, eminently that they rise before us in the grandeur and beauty of ideals. For the great principles of order and liberty of which they were confessors in their day—the lordship of Christ and the brotherhood of man—and the elementary and organic truths of civil and religious freedom derived therefrom; the inviolableness and supremacy, under God, of the individual conscience, the right of private judgment, the autonomy and sufficiency of the local church, the equality and sovereignty of the brotherhood, and the communion of the saints—for principles of this class, some of which they held in advance of their century, thrown into the formative and organic elements of a new world—for these they deserve the thanks of the race of men, and especially of us their successors. But especially by the childlike faith exhibited in their confession of them, by their faith in His truth and spirit, as also faith in humanity and liberty, by this they rank with the illustrious roll of the eleventh of Hebrews, and are entitled to the same historic uses. Thus used they become factors of order and life, of liberty and progress, of true conservatism and reform, and minister courage, counsel, guidance and energy, to those who commemorate them.

Such are the uses of idealization. Idolatry, on the other hand, looks at men more than principles, indeed merges all principles in itself. It attaches to the entire man. It is

the apotheosis of the person, and all appurtenant to it becomes divine: all thought, word and act, is perfect, and in those thoughts, words, and acts, all truth and excellency are formulated, and in them find their ultimate development and their enduring stereotype. Liberty no longer means liberty, even if still retained in the vocabulary, but permission of conformity; the doing just what the fathers did, and just as they did it. Freedom is limited to mere antiquarian research. Truth is no longer an expanding germ, it is a petrification into their mould. Life is smothered in the dogma. Spirituality perishes in literalism. The iconoclast is abused to an idol, the liberator to a despot. The men whom we celebrate for trampling down all tyrannies, for repudiating all authority claiming to mediate between the soul and God and His Truth—their names are invoked to the repression of free thought and worship. The apostles of progress are made wardens of a prison-house—limitary cherubs barring the Gates of Light.

Such an abuse and perversion, ever to be deprecated as fatal to progressive truth, excellency and power, is especially disastrous to a movement, which by its original confession, and by its organic principles, is declaratively free; as is that originating with the Pilgrim Fathers. Its original attractions in such case, are gone, its charm as watchword of life and liberty, its manifoldness of development; its flexibility of adaptation; its living, free energy; its freedom to follow truth, reason, and faith are lost; its prestige of progress is forfeited. It has ceased to be the symbol of liberty. But it cannot become that of conservatism, for its organic principles are those of liberty and progress. Nor can it represent a vast and imposing imperial unity, for its primordial theory is that of individualism. It has not the prestige of a hoar past: for its self-assertion in Modern History is of the recent centuries, and it arose by separation from tradition and immemorial custom. It has not the order of a vast machine, for it is perpetually haunted with the phantom of an organic life. It has not the strength or beauty of a living organism, for the life has gone

out of it. Moreover an organism, superior to mechanism if life be in it, is inferior, if life be extinct, in this : that while the former may slowly rust, the latter turns to quick corruption. A church like that of the Pilgrim Fathers, putting shackles on itself, presents a situation especially wretched. It has nothing longer in it to draw to itself souls, generous and free. The timid and servile cannot trust it. It lacks the imperial magnificence and pretension to attract the worldly and ambitious. It wants the life and faith to attach the spiritual. It has lost the advantages of liberty without gaining those of despotism, but has the evils and offences of both.

A church, originally and nominally free, perverted to man-worship, becomes implicated in fatal inconsistencies. Its life is a wretched solecism ; its practice and its theory are in irreconcilable conflict ; it aims to escape self-consciousness, to ignore principles which remain, not to vitalize, but to tear and torture it ; or if liberty, progress, development, are on its lips, practically, liberty is insurrection, progress is revolution, development is explosion. It becomes full of internal antagonisms, of logical dead-locks. It cannot long remain in such a position. The tendency of a church between such oppugnancies, must be to break towards the extremes of a bigot conservatism or a wild anarchy. Revolt against oppression felt to be tyrannous and unnatural, is certain, in some form, to ensue. In revolutionary phrenzy, men demolish the altars of idols and of the true God alike. In resentment and disgust against despotism, they cast away with the despotism the excellencies and truths that have been abused to despotism. Anarchy thus enters into the realm of both morals and religion, disastrous to both.

A church must thus lose fatally in power for self-diffusion, or self-defence even. Its enthusiasm perishes. The strength of self-consciousness is gone. It is paralyzed by antagonisms. Its energies are wasted in self-conflict. Thus, often in history, the River of Life has seemed congealed in mid-flow, as in the case of the counter-reform in the age after Luther, when Protestantism lost one-half of Europe, through its own war with its vital principle.

Or if the progress of a church is not arrested, its course becomes perturbed with a loss of moral power, disastrous often to the interests of truth and piety. The deep, tranquil, powerful, beneficent life-movement of the church is broken up. The stream, partially arrested by the impediments thrown into its channel, its serene beneficent flow interrupted and perturbed, now overflows, foaming and brawling through a thousand shallow, hissing and spluttering channels. The movement is not stopped, but its unity, strength, beauty, beneficence are gone. This illogical position, this attempted repression of a movement, by principle and theory free, breeds all sorts of irregular, abnormal manifestations. Its straightforward, healthful advance interrupted, it breaks into all sorts of lateral vagaries; things abnormal, purile, bizarre, perverse. It breaks away from tyranny, and rushes into anarchy; and compensates itself for its loss of freedom by all those strange, anomalous, ridiculous things, which nations, playing make-believe of liberty under tyrants, exhibit. For the loss of logical freedom, force and courage, it has to make up by sensationalisms, sentimentalisms, charlatanisms, extravagances of conceit or imagination, or with jugglery of dialectics, mock-parade or eulogy of liberty, it attempts to cheat itself by glorifying its slavery as perfect freedom. Its genuine enthusiasm of free inquiry perishes. What shows as such is sham and shallow, a mere conceit of liberty. You cannot get up much enthusiasm in hunting in a park, or fishing in a conserve, or expatiating in a prison yard. If a pulpit cannot draw on the healthful forces of free logic, truth and reason, it will be likely to resort to the tricks of the sophist or the mountebank, the plagiarist, or the parrot recitative.

Of course church extension becomes impracticable under such influences. Explosions and revolts will be constantly convulsing and enfeebling it. Segments will be thrown off. Malcontents and dissidents will fly from a theoretic liberty with despotic fetters on, either out into the broad church, or to the shelter of other systems that grant larger practical liberties or indulgencies, with a hierarchical or class rule.

Thus by idolatry of the fathers, by worship of precedent and the past, a free church loses its character and its power for diffusion. It becomes effete and petrified. It loses the flexibility of life, and becomes incapable of adaptation to the living present. It can take no cognizance of the changed relations of the world, and becomes full of anachronisms and displacements. It binds itself up with obsolete ideas or obsolete terminology. Its protests and guards relate to traditions long since passed away, and to dangers no longer existent. It stands like an antiquated fortress, with its guns rusted and all pointing in the wrong direction. It learns nothing, changes nothing, never casts its nets on the other side the ship, persists in putting the new wine into old bottles, and patching up with new cloth the old and shredded garments of the past.

We then fitly commemorate our fathers by repudiating all man-worship. We honor by refusing to idolize them; rather by claiming for ourselves to "prove all things and hold fast that which is good;" by essaying to separate principle from form, life from mere dress, essence from mere accident or incident; and under all and through all, to grasp and hold forth the vital, substantive idea.

It behooves us, therefore, on this fifth semi-centennial of their history in the New World, in reviewing the situation, to inquire whether, in our practical workings, our reverence for the acts of our fathers has in any respect obscured their life principle, and whether our system has, in consequence, lost in any degree its original flexibility and power; and that we enter on the great work that now opens to us, in the spirit of life, liberty and faith, with which they wrought in their day.

In the second place, a glance at the situation presents an urgent need of re-baptism into the spirit and principles of our Fathers. First, because we are still in the demiurgic period; that namely, of the genesis and organization of new societies and commonwealths—of states imperial in vastness and resource, starting like summer growths through the vast wilderness that stretches to the western ocean. And again, because large portions of our old States are in a process of

Palingenesis—a political and social reconstruction—and in the midst of them, dark millions, just emergent from slavery to the rights of manhood, are calling upon us by the strongest motives of patriotism, philanthropy and christianity, for immediate instruction and evangelization. And thirdly, because our national life and civilization are seriously imperilled by open revolt and attack: a revolt among their descendants against the faith as well as practice of the Fathers, against their religious, if not their political principles, in forgetfulness of the fact that these are vitally and indissolubly united; a revolt against the God of our Fathers and his ordinances, saying, “let us break his bands asunder, and cast away his cords from us,” reckless that his cords and his bands are those of our national life itself. Men forget that this break in national life, ever perilous for all peoples, is especially so for ours; that a blow at our religion is a stroke at the national heart, a severance of all the grand, heroic and martyr pulses that beat through our civilization with the life-blood of the past.

A nation that cuts loose from its primitive faith—though rude, simple and imperfect it may have been—is generally seen in history entering upon an era of decay, of shams, corruptions and crimes. All the grand nations and civilizations in their grand eras, have been believing ones. Eras of skepticism have commonly been mean, shallow, corrupt and cowardly. But if this be so in case of nations cutting loose from dim, confused, distorted, natural theisms, what must be the result with those severing themselves from such a primitive religious faith as ours? On what an opprobrious and disastrous career shall we surely enter! In blind and fanatic hate, silly derision of defeatures—real or imaginary—of Puritanism, we are in danger of casting away its life-principle; of abandoning, in ignorance or cowardice, the noblest legacy God ever gave to a nation.

With the progress of this revolt, civilization must shrivel. Its taint is leprous; its triumph, corruption and the charnel-house. For the life of civilization, the life of what is best,

noblest, most beautiful in it, yea, for the existence of the nation itself, we must resist this movement as we would cordon or drive back the plague. This revolt brings the deadliest peril, as indeed it derives its chief origin from the fact that a medley of all nationalities, creeds, manners, civilizations and barbarisms under the sun, is constantly flooding us from both oceans. Wide flung are the gates of the orient and the occident,

"A multitude, like which the populous North
Poured never from her frozen loins, to pass
Rhene or the Danaw,"

is annually inundating us, and becoming part of the body of our empire. The elements of the whole earth are thrown into the cauldron. What form shall emerge? We need the mightiest forces—assimilative and organic—to be immediately applied, or our national life is lost. No such forces for this purpose are disclosed in history, as those in our own life-fountain.

The problem before us becomes the more perplexed and difficult, because upon this social chaos a foreign superstition and spiritual despotism is directing all its enginery. Its direct effort may not so much alarm us. We may believe our political democracy will antagonize and baffle it. We may regard its ordinance, shotted with infallibility, as more dangerous at the breach than the muzzle. Indeed, I have little alarm at the ecclesiastical anachronism termed an Ecumenical Council, that is now plotting and processioning about the Vatican; or the ghostly power that sits there, with stage thunder and tinsel fulmination, rattling about the bones of buried majesty. Medæval Rome is dead as the Coliseum. No councils, Ecumenical or Pandemoniacal, can galvanize it to life again. But out of the decay of its corpse, emerge plagues and corruptions whose name is legion. The indirect and reactionary evils of the papal crusade on our country, we may well dread; and chief among them, the spread of Rationalism, the deadliest foe to modern faith. Against these we need to invoke and invigorate our original life-forces.

Another danger to our church system which the situation discloses, is our want of coalescence and co-efficiency, of a unity of consciousness and action; an autonomy that verges to the extreme of individualism. We are jealous of our liberties. It is well, we can hardly be too much so. We are wary of concentration, or of large and long delegations of power. This too is wise. But unity of spirit, of co-operation and counsel is no surrender of freedom; often is its protection and conservation. A communion of the saints—not for legislation, or judicature, or administration, but for concert, mutual advice, and encouragement, awakening a common consciousness and harmonizing and combining action for common ends,—this is not usurpation, or hierarchy, or spiritual despotism, but it is rather a necessity for the maintenance and efficiency of our very liberties. For with our isolation and individualism, we stand amid vast and concentrated ecclesiastical systems, armed with the sagacity, vigilance and self-consciousness, and with the perpetuity of succession and policy of aristocratic or prelatic rule, gifted with facility of long project, and large coercive combinations, and furnished largely with learning, eloquence, and piety—amid such systems, possessing some of them, the prestige of great wealth and hoar antiquity; magnificent ceremonial, artistic liturgy, and strong with the pride and sympathy of vast numbers, our churches stand, individual and isolated, in simplicity of order and policy, like petty unarmed states amid those with vast standing armies; like the Grecian cities of antiquity in the presence of the over shadowing monarchy of Macedon.

Our church, we all know—and I trust, may never forget—relies for defense and diffusion, primarily and fundamentally, on the truth, and the Spirit of God; on conformity of principle to the divine directory and to natural reason; and on the life and energy, the beauty and love of liberty itself. Still we are not to disregard the great natural laws which govern such enterprises. Insulation, individualism, hazard, arrayed against combination, concert, solidarity, system, must ever be at a disadvantage; and we are to expect no miracle in this

case. We can argue to the future from the past. The policy we have pursued will be likely to produce the same fruits hereafter as heretofore. We cannot reckon upon having better, wiser, more pious or eloquent men, than we have already had. If superior results are to be secured, it must be from change, not of principles which we believe are of God, and we cannot abandon, but of policy and method. If we find, therefore, that the spread of Congregationalism in the past has not corresponded to what might naturally be anticipated, from its accordance with scripture and reason, and the democratic spirit of the age, it were well to-day to enquire whether our churches have in practise consulted sufficiently for unity, not governmental, but moral; not of authority, but of freedom; the unity of concert, counsel, co-operation and common consciousness of aim and principle: one which without violation of liberty, might greatly increase its strength and effectiveness. It certainly becomes us to examine whether larger and more frequent occasions for the manifestation or culture of unity, and for concerting and arranging co-operative action, were not compatible with the liberties we shall ever hold as vital.

But the situation shows still worse for us, from our having been drawn into a nominal union with one of these large and centralized ecclesiastical systems; a union with a body of men we much love,—whom certainly we ought to love, for most of them were originally of us, and have gone forth from us—entered into on both sides with all sincerity and with the best of motives, but which from the very nature and genius of the two church systems thus brought together, has resulted to us as a pact, on our part, of self-limitation, self-ignorance, self-renunciation and absorption; a pact of sheer ecclesiastical indifferentism, or of mere denominationalism or attachment to a name only. A pact of self-limitation—for it ultimated in shutting us up within certain geographic limits; of self-renunciation,—for to limit by locality a universal principle is to abandon or destroy it. A church order, which submits to geographic restriction, renounces its claim to belong to the

universal church of our Lord. If it has not the right, nay the duty, to diffuse itself, it has not the right to be. Principles which consent to be provincialized, abdicate their authority and slide into temporary and shifting expediences. They are not of the essence of the true church which is conformed to the eternal patterns.

It became a pact of self-ignorance. It silenced our pulpits, our catechisms, our presses, our theological seminaries; for it were gratuitous cruelty to teach principles of Church Order which it would be requisite the pupil should forget on passing certain local boundaries! It were kind to make the inevitable church-transfer as easy as possible. It became a pact of ecclesiastical indifferentism. For why make ado about principles that were thus to be taken up or laid down according to removal from place to place; and to be regarded as exotics beyond certain local limits? To be strenuous for such principles was regarded as pragmatical, factious, disturbing the peace of the church! So, principles for which our fathers braved flight, prison, exile, and manifold forms of death, were to be cast aside as lightly as we would change a garment. It was *uncharitable* to care for them! In the name of *charity* we were called on to renounce a church system which, in its very nature, beyond all others, was the product and producer, exemplar or organ and citadel of the largest charity. So charity was to be signalized by abandoning the principles and order which begot and sheltered it, *i.e.*; by sacrificing charity itself.

So the emigrant from Congregational churches to the west, was regarded as the lawful prey or prize of all other churches. To adhere to his own was fanaticism, bigotry, narrow-mindedness. He alone was to bring no church principles with him—and commonly, he had none to bring. Since this plan of union has been abandoned, the demoralization effected by it is still patent. Our church members hang more loosely by their organization than any others at the west. Hence all the interrelations, social, domestic, or commercial between our members and those of other churches, work to our disadvantage if an election is to be made between us. Slight advantages of

convenience, or casual social attractions still suffice to overcome any attachment to our church principles. They come here from eastern churches having still to learn that Presbyterianism is not Congregationalism, but something—especially since the union of the two bodies—from which as part of the pact of union as expressed in the terms of negotiation, “Congregationalism has been purged out.” They still deem it something magnanimous and of a large Christian charity, to ignore the church of their fathers and throw themselves into other organizations which are swift to applaud but slow to emulate such magnanimity. So we are still perpetually losing the emigrants and children of our churches. So we have lost vast territories, grand in natural magnificence as any the sun shines on, now teeming with population and all the arts of a rich and powerful civilization. They are not only lost to us, but they furnish the chief strength of those who oppose the church principles and order of their fathers; their Congregational enterprize, energy, and piety being wrought into antagonism to Congregationalism—the shaft that strikes us down being plumed from our own pinion.

On the other hand, if a zeal still lingers for the order of our fathers, in the case of many persons in the absence of all indoctrination into the nature and value of our church principles and all intelligent grounds of preference, nothing remains but their *denominationalism*, that meanest and narrowest, though often most powerful of sectarian shapes, a zeal for a mere proper name. Such are some of the disastrous results of our false position.

It is true—and we recognize it with gratitude and hope—that our prodigal gift of our children and our treasure to other denominations during the ages past, has not been all in vain. Our principles have been diffused more widely than our order and our name; and our spirit even more widely than our principles. Other churches, not even excepting the Catholic, have been impregnated by them. But they can be modified by them only to a certain extent. Principles and spirit cannot act effectively, or live permanently without embodiment in

corresponding forms—surely not under contradictory and adverse ones. For the good that has resulted we owe thanks. But could not much more have been accomplished by direction than indirection?

Again, the situation presents a changed relation of the world to our church system and principles, one auspicious in itself, but liable to produce, and actually producing a general relaxation of interest in the public mind in regard to the value of religious liberty and the dangers to which it is exposed. It has become in a great measure indifferent to the vast questions that convulsed the age of our fathers, or is extending its guards in wrong directions and become hoodwinked to real perils. The cause is this. The special occasion against which the mind of the world was braced, has passed away, that which nerved, toned, and exalted to exile and martyrdom. The sword of persecution once brandished over the confessors of religious liberty, has fallen from the hands of spiritual despotism and, to a great extent, the spirit of the confessor and martyr has fallen with it. It has happened to us as has often befallen in history. Usually, universal principles are born of special occasions—the vindication of a right, in a certain instance, requiring the assertion of its universality. So men have achieved beyond their thought or hope. But the special instance vindicated, the general principle is suffered to sleep, or at least is not pursued to its consequences. It passes to the tomb of accepted but dead axioms. The zeal aroused for it in the hour of its first conflict, passes away, and in the security of triumph it perishes of its very victory. Like the Spartan warrior, it is brought back upon its shield—a victor, but dead. It dies in a sort of euthanasia of imagined universal triumph. But its victory has been partial, and only over a certain class of foes. Others more insidious, watch for its subversion; more deadly, too, because they deal with subtler elements, and in regions more recondite and nearer the center of spiritual life. The sword is not the most formidable of weapons which spiritual despotism uses against the freedom of thought and the progress of

truth. Coercion by force has been vanquished by modern civilization. But the forms of thought, feeling and speech, the ecclesiastical habitudes and organizations remain, in which the plague still nestles, or through which it is working deeper and deadlier lessons. The demon's house seems, for the time, empty, swept and garnished, but seven worse devils are waiting to enter. The rook's nests are left, and the rooks will return.

All churches now, except the Romish, abjure the right of persecution but in the principles and claims still asserted, and in forms of liturgy or government still retained, the old spirit still lurks, working, in different guise, but with effect equally deleterious to the cause of Christian truth and liberty.

But the Pilgrim church, meanwhile, in this apparently universal triumph of spiritual freedom, loses its prestige as a peculiar citadel or organ of liberty. "All churches," it is claimed, "now confess to that, and there is no longer occasion for vigilance or championship." Causes that plead for our church extension, seem to have chased. We no longer work with the same enthusiasm, and the world regards us with indifference, as merely one of the sects. We seem as a party that has ceased to exist because it has become universal, though its theoretic triumph is far from being realized in practical conformity.

The situation also discloses another peril to our church order and principles, in the secularization of the age; of its politics, society, philosophy; indeed, of its universal life and civilization, and even of the church itself. The causes of this we have not time to trace. But they are chiefly found in its advanced and diffused material prosperity, its multiplied material interests and wide-spread and multiform material activities and enterprizes. These have generated and diffused a materialistic and utilitarian spirit, that rests upon universal society as an atmosphere of low life-power. The world-spirit has settled down on every department of life. Everything is looked at from a worldly stand-point and through a worldly light. Religion itself has become framed into the world-

scheme; one of the secular interests to be estimated and adjusted according to mere time relations. The old theocratic, or theologic tone has passed from the thought and sentiment of mankind; and in the general intercourse and activities of men, special and distinctive religious symbols are little regarded, often are looked at as the obsolete badges of a gone age, retained through mere form and custom.

The world-spirit dominating society is adverse to the growth and extension of our church principles in various ways. First, they flourish naturally only in the atmosphere of an intense earnestness, a state of mind profoundly interested in questions of religious truth and personal salvation, and which therefore prizes above all things that freedom of thought and worship which is the means to such truth and salvation, and which it thinks may best give it access to that gospel and that God before which each must for himself stand or fall, eternally.

Such an age, again, will care little for religious liberty. It cares too little for religion itself to trouble itself much for freedom of religion, either in thought or worship. It has little religious thinking or worshipping to care for. People's lapped and engrossed in physical prosperity, seldom go mad for ideas. Multitudes are incapable of appreciating spiritual liberty, from the want of requisite culture. They can recognize only the grossest forms of its violation. Those which are more subtle, though more deadly, they never dread. They distaste the trouble and responsibility of guarding it. With rude people's liberty is ever wont to be a burden. The ancient parliaments of England had to be filled by coercion of the barons.

Multitudes, again, of the cultivated, have little regard for spiritual freedom, because they have little spiritual experience or consciousness of spiritual want; they have no spiritual side to their lives. Gallios says in regard to religion itself, why should they vex themselves for its liberty? for the right of doing freely what they have no wish to do at all? They have no religious thinking to free, no worship to emancipate; are sensible of no restriction, no oppression, simply because they

are indifferent to the whole matter. They are of the world worldly; of the earth earthy. Theologies are to them simply senilities or logomachies. Religion is estimated solely on the utilitarian scale. They require of religion merely enough to keep them in decorous ease in a worldly life. This they wish somebody to *do up* for them, and are glad to lay on priests and proxies the burden of it. Like the French Burgesses, whom Louis Napoleon has learned the trick of managing, let them be made comfortable, and they are little likely to go into the martyr mood for liberty of any sort, even such as have set previous heroic ages wild for them. In truth, they distaste and hate liberties that only disturb and annoy them. Such persons, of course, are little likely to prize a church whose especial claim is its peculiar vindication of religious freedom.

Again, this world-spirit, looking at everything from a secular stand-point, and framing religion into this world's show, regards it as only one of the time-pageants or time-interests. What religion it has, must be one of *eclat* and splendor, of imposing orders and titles, of magnificent pomp and ceremonial, of elaborate ritual and liturgy, with the prestige of wealth, fashion, and numbers. Such a spirit of course is little likely to be attracted by the severe, perhaps austere, simplicity of Congregationalism.

With multitudes, again, this secular spirit works in religion to mere pious æsthetics, or at least to the ascendancy in it of the æsthetic over the moral element. To them sleek proprieties and decorum are the saintly virtues; inelegancies, the unpardonable sin. The *grace* they adore is *æsthetic* only. Salvation is a fine art, worship an "*entertainment*," preaching a "*performance*." Religion is a thing to be *done up*, and that artistically or not at all. Smooth Potipharisms and mammonism, and Belial with all his crew, can sooner get through the Celestial Gates than Lazarus with his rags and sores. No "babes and sucklings" perfect the praise of their God. No bad grammar or stammering utterance can reach their mercy-seat. Only the purest Addisonian can be tolerated in the court of Heaven. A false accidence, or accent, or tone, shuts

up hopelessly the Divine audiences. The Celestial Heights can be climbed only by regular approaches of rhetoric or logic, or of sentimentality, or sensationalism, according to the rules of most approved art. The tears of penitence may fall, but they must fall gracefully. Sobs may go up, but only on the most exquisite of Misereres. A falsetto in music puts the whole chorus of seraphic hallelujahs to flight. The angels against whom St. Paul warned the Corinthian ladies in his day — that they should cover their heads because of them — are no longer prudish in the least at half-nude forms, if they are artistically half-nude, whether on the walls or in the pews.

Now to all of this tribe the old Puritans might well say, "Paul I know, and Jesus Christ I know, but who are ye?" What has our system to do with such as these? These diletanti, ready to "die of a rose in aromatic pain!" What a figure would they cut marching with the Old Ironsides! To them our system would be simply frightful, shocking! Liberty! — that is what they most dread. Inaccuracy or indecorum — these must in some fashion be surely relegated. To secure this, they must formulate and ritualize all spontaneity out of worship, even though they freeze and smother it to death. The crudities, irregularities, inaccuracies, inelegancies and vulgarisms possible to liberty, must be excluded by excluding liberty itself. It may be we are indifferent, to a fault, in the matter of æsthetics. It is lawful to learn from friends, from foes, from fools. The namby-pambyism that plays religion and toys with worship as a trick of posture, gesture, tone, vestment and pantomime; going through it as the role of an artiste or the charm of a conjuror, with its prettinesses, conceits and solemn antics, enacting the harlequin or the petit-maitre around the cross or over the sepulchre of Christ; making its liturgical performances a means of (æsthetic) *grace*" and a "*mystery*" certainly of godliness, to the admiration of the fashionable vulgar — this may provoke our indignation, our pity, or our laughter. Still, even from phenomena of this kind, we may possibly learn something; at least may be led to inquire whether in our severely spiritual culture we may not

have too much forgotten that our nature, at present, has also its sensuous side. Our fathers—iconoclasts as they were—may have thought, and rightly, that God called them, in their day to do more of that “tearing away,” of which we heard yesterday, than the present age requires. The true has ever the right to the beautiful. The flexibility of liberty and life, in our system, makes it susceptible of whatever is requisite to genuine beauty and grace, and to an elimination of all offences against a pure taste.

But the hindrances wrought to the spread of our church order by the secularization of the age, are legion, and I may not stop further to enumerate. It operates like a slumbrous, benumbing, mephitic atmosphere, reducing the power of life. The age under its influence becomes insusceptible to spiritual appliances, and incapable of appreciating the profounder spiritual element. Its antagonism to religious thought and life, if less violent, is more fatal. Leprosy is more deadly than delirium. In such an age, ignorant and shallow pretense, or flippant arrogance, or decorous vapidty, or noisy declamation, or an amusing or imposing pageant, a gaudy or mystic ritual, will beguile the multitudes of any conscious want of spiritual liberty, and cover up its loss.

These, and other aspects of the “situation,” indicate, as wants of our churches and our times, 1st., a deeper earnestness and spirituality, a mightier faith, and a more living sympathy with the unseen and eternal.

2d. Indoctrination into our church principles; their vital relations to liberty, order, life and power; to the development of individual Christian activities, and to the progress of truth and piety. We need to indoctrinate our people into the nature and value of spiritual liberty, and the dangers to which it is now exposed, that they may recognize and appreciate the subtler and more deadly attacks to which it is often liable in times of its apparent general triumph, after open violence has been abandoned; and be admonished that the vocation of the Pilgrim church is not gone when the sword has been wrested from the hand of the persecutor, and the attack transferred

from the surface to the vitals, has passed from the regions of material to moral force; or is waged, not so much by the powers of superstition and hierarchy as by those of a materialistic and rationalistic worldliness. We need to give our children some reason for the ecclesiastical faith that is in them, so that they be no longer the prize and prey of rival and conflicting sects when they leave our own thresholds. We need to indoctrinate them beyond the idea that Congregationalism is a mere special protest, a temporary expedient, a fragment thrown off in some ecclesiastical explosion; into the truth that it is the primitive, primordial, normal church-type; older than Westminster, or Lambeth or St. Peter's or the Vatican; resting on "the foundation of the apostles and prophets, Jesus Christ being the chief corner stone"; that it is not a thing of mere conveniences and sections, classes or orders, but of the "holy catholic church"; that it has the right to go everywhere or to exist nowhere; that it is legitimate for all men or for none. We need to indoctrinate them beyond the idea that indifferentism is liberality or charity; or that these require, as due to themselves, the surrender of those principles or of that order which are to them their natural expression and embodiment — their vital and effective organ. We need to indoctrinate them beyond a mere denominationalism, or the worship of a proper name; beyond a mere sectarianism, or devotion to an organized party or a formulated symbol; unto a love of our church for its principles of order, faith and freedom, and for the glory of the Lord. We need to indoctrinate our people that while liberty is to Congregationalism the breath of life, yet that liberty is not sheer individualism or isolation; but for its own protection and extension needs the concert and co-operation of the churches blent with their individualism and autonomy; that system only can compete with systems; and large despotic massing can be met only by the free unions of the free; and that communion of the saints should be co-efficient and co-operative as well as sentimental.

We need indoctrination beyond idolatry or mere lip-honors of the fathers into their principles of faith and life, of doing

and suffering; and the honoring of their principles, by accepting themselves as brethren, not masters; counselling, not commanding; helps and guides, not despots; and by receiving the great truths God gave to them to see, not because they believed them, but because they proved them, and God has given to us to see and prove them also; and moreover, by applying to their modes, forms, platforms and policies the same private judgment we revere them for applying so fearlessly to those of their fathers.

We need to be indoctrinated beyond a stereotype of their intellectual cast or mold; to a trust in the same divine Word and Spirit in which they trusted, and to a beneficent use of that flexibility of life and liberty which their church system presents; its use for any requisite adaptation of it to the living present; for any removal from it of impediments or defacements or what is incongruous or obsolete, and for perfecting it in that beauty of method, form and utterance, to which truth is ever entitled; its use, moreover, to the emancipation, discipline and employment to their utmost efficiency, of all the energies of all the membership of the Church of Christ. We need to use this flexibility and free applanancy to the development of Christianity, it may be, in eleemosynary and humanitarian working, beyond the measure of our fathers; who being called upon to vindicate, in their day, the principle of salvation by faith, "against principalities and powers and the rulers of the darkness of this world," may have too little heeded those manifestations which the Scriptures enjoin, of "good works;" those visible, material charities, which though abused, have been even to a corrupt church in the past, its most effective shield and argument, and which will ever weigh with multitudes — who give little heed to differences of doctrine — as signs of the true Christianity. Our principles should lead us to the fore-front of reformatory, eleemosynary, and humanitarian, as well as evangelical movements. They are the due fruits of liberty.

Finally, we need to indoctrinate our people to the effect that liberty is a means, not an end; a means to truth, yet that

truth itself is not the end, but the end is life; and especially that in order to quicken and combine our forces of individualism and of order into one living organism, we need more the conscious communion of one life; something transcending community of dogma, ritual or order, but vitalizing, energizing and utilizing to one end all these. That life is the life of Christ. The application of Christ himself as a living, present person, is our great perpetual need. He must walk amid the golden candlesticks or vain is their gold, vain their shining. He must hold the stars in his right hand, or the constellary bands are broken; "the sweet influences" cease to bind the Pleiades. We need to feel Him ever as a living, individual, unitive, ubiquitous presence, enrobing us with himself as with another being; dwelling in us as a new and higher life, the Supreme Head, the Coronal Mind, the Central Heart. Beyond fathers, confessors, heroes, theologues, champions or sects, His is the name above every name.

For this purpose we need the Christ, not of the theological chemist or anatomist who resolve His living person into attributes, and qualities, and psychological elements, and present these obstractions to you with the rationale of their adjustment and combination, and think they show us the Son of God, the Saviour of the world. How would such treatment suffice in case of a masterpiece of a Raphael or a Titian, the tabulating of the chromatic elements and laws to represent the picture? How much less for a life? how, least of all, for that life which is to be the life of the world? The vrtal and vitalizing beauty, the charm of soul, perishes under the dissection and analysis. From the living Christ alone the church must derive its unitive life, or it has none. Apart from Him it sinks below other ecclesiastical orders that can be wrought by mundane dynamics and mechanism. It becomes an organism with no life in it. All the forces in it, that controlled by life, wrought for beauty and strength, now without that control, work to dissolution and corruption. The organism petrifies; mechanism only rusts. But let our chnrch be living with *that* life and it shall be the most beautiful and mighty of earthly

things. All individual element and forces shall be stimulated, harmonized and knit into one celestial cosmos through this life. Liberty shall be sweetly under law, and law transfigured to love, through it. Form and dogma shall be all alive, all aglow with it. The church will delight to elaborate and appropriate, as fitting the Lord of Beauty, all things grand and fair; for His sake arraying herself in the richest and loveliest dress. This incorporation of the life of Christ with our order, completes, consummates it. With it, it cannot grow old, or obsolete, or decayed. It is immortal. It must live with the life of humanity and Christianity.

To Him, then, look we to-day. "A cloud of witnesses" seem gathering here, this hour, from Bunker Hill and the Atlantic waves. But look we away beyond them all to "Him who is the author and finisher of our faith."

As we take a final outlook at the situation, its ultimate indication for the church and the land our fathers planted, is that for the sake of liberty, life, and order, the Lord God be enthroned anew over it, as king, even as of old by our fathers. Let us go forth with the chant of the second and seventy-second Psalm. Let a new coronation anthem inaugurate a new Pilgrim's Progress; to end after another quarter of millenium—at what goal, who shall tell?

As I look out on that future, I seem to hear a cry as in the Burden of Durnah, "Watchman, what of the night? What of the night?" And one answers, "The day cometh, and also the night. If ye will inquire, inquire again hereafter." "Light and darkness mingle in the conflict. The victory does not yet appear. Inquire hereafter, when the grand outcome, the triumph of light shall be manifest." But over that ghlf, thick with phantoms and with forms of change, I see the brightness of the burning wheels, and I know that He cometh whom we this day inaugurate; and as the principles of His government are taught in His word, I know that in some form the principles we hold and commemorate this day—liberty, truth, love—shall ultimately triumph. In this assurance, let us, brethren, work and wait and rest in hope.

But as we inquire with the prophet beside the Euphrates, "Lord how long?" we are answered, "Go your way. Many shall be purified and made white and tried; but the wicked shall do wickedly, and none of the wicked shall understand. But the wise shall understand." "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." "But go your way till the end be. For ye shall rest, and stand in your lot at the end of the days."

And brethren, by the changes that have passed since we last met (some of us) in National Council, I know the end to some, is not afar. Some five years since we stood together—nearly a thousand of us—on Plymouth Rock, beneath the shadow of Burial Hill. We stood there under the shadow of the great war-cloud. It was rifted. God's bow was on its brow, and the glad sun was once more shining through. But the thunders were still in the heavens, and the roar of the Atlantic was mingled to our ears, not simply with the martyr-anthem from earlier ages, but with the mighty requiem of vast myriads of our sons, brothers and fathers, embracing among them the best and noblest of the land, who, for the life of the principles of the Pilgrim Martyrs and Confessors, had just gone down forever from the light of the sun. To-day, in this Tyre of the New World, at the head of these Occidental Mediterraneans, one-third the way to the Western Ocean, we stand again in Council; to meet next, hereafter, when or where, who may tell? But one re-union, brethren, is surely disclosed to hope, in climes whose dialects we have not yet learned, in mansions which we cannot name, for that their names are not borne to mortal ears. But we know it shall *not* be on "Burial Hill," nor in "Farwell Hall." For in that land there is no grave; and on its breezes, no farewell.

THE BOOK TABLE.

I.—ON THE PHYSICAL BASIS OF LIFE. By T. H. HUXLEY, LL.D., F.R.S., Professor of Natural History in the Royal School of Mines, Professor of Comparative Anatomy and Physiology in the Royal College of Surgeons.

II.—PROTOPLASM; OR, LIFE, MATTER, AND MIND. By LIONEL S. BEALE, M.B., F.R.S., Fellow of the Royal College of Physicians, Physician to King's College Hospital.

The fundamental proposition upon which Prof. Huxley bases his theories is the old maxim of his *magnus Apollo*, David Hume, that "all knowledge is experience of facts acquired by the senses." Limiting knowledge within these narrow confines, a purely mechanical theory of life is the natural consequence. Examining the elementary parts of plant and animal, the professor sees that they are composed of matter which, so far as form is concerned, is not separable in one case from another. Hence he argues that for all living things there is but one formal basis, and this he terms *protoplasm*. "In the lowest plants, as in the lowest animals, a single mass of such protoplasm may constitute the whole plant." The higher organisms are composed of many such masses, held together by various physical forces, but the power of such aggregations are all foreshadowed by the powers of the single protoplasmic element. All the functions of the body are the result of the molecular forces, of which protoplasm is the physical basis. As protoplasm is composed of oxygen, hydrogen, carbon, and nitrogen, we may, as our knowledge of these elements is enlarged, from their properties infer the properties of the various compounds which result from their union. Now, the properties of oxygen and of hydrogen are quite different from the properties of the body which results from their combination when brought under the influence of the electric spark; yet we do not consider it necessary to "assume that a something, called *aquosity*, entered into and took possession of the oxide of hydrogen as soon as it was formed. On the contrary, we live in the hope and in the faith that, by the advance of molecular physics, we shall by-and-by be able to see our way as clearly from the constituents of water to the properties of water as we are now able to deduce the operations of a watch from the form of its parts and the manner in which they are put together. Is the case in any way changed when carbonic acid, water and ammonia disappear, and in their place, under the influence of pre-existing living protoplasm, an equivalent weight of the matter of life (protoplasm) makes its appearance? It is true that there is no sort of parity between the properties of the components and the

properties of the resultant; but neither was there in the case of the water. It is also true that what I have spoken of as the influence of pre-existing living matter is something quite unintelligible; but does anybody quite comprehend the *modus operandi* of oxygen and hydrogen? What justification is there, then, for the assumption of the existence in the living matter of a something which has no representative or correlative in the not living matter which gave rise to it? What better philosophical status has *vitality* than *aquosity*?—p. 25.

After listening to such assumptions as these, we shall not be surprised by the statement of the professor "that all the multifarious and complicated activities of man are comprehensible under three categories: Either they are immediately directed toward the maintenance and development of the body, or they effect transitory changes in the relative positions of parts of the body, or they tend towards the continuance of the species. Even those manifestations of intellect, of feeling, and of will, which we rightly name the higher faculties, are not excluded from this classification, inasmuch as to every one but the subject of them they are known only as transitory changes in the relative positions of parts of the body."—p. 9. Since we can know only that which addresses itself to our senses, and, as these senses discover only certain movements of protoplasm as a condition of intellectual activity, therefore thought can be nothing more than molecular movement. The logic is a little lame, to be sure, but the progress of science will cure that. The masses of protoplasm which constitute the brain are compelled by various physical forces to execute certain movements, which in turn excite correlative movements of protoplasm in other brains; and thus force continues a perpetual round of motion, from the sun, through the atmosphere, to the plant or the animal, and back again to the sun, who is the only deity recognized in this system.

Pushing these assumptions still further, the professor boldly prophesies that, "as surely as every future grows out of past and present, so will the physiology of the future gradually extend the realm of matter and law, until it is coextensive with knowledge, with feeling, and with action."—p. 31. This being so, it is folly to waste time upon the consideration of *spirit*, *spontaneity*, and all that ilk. Such nonentities are as unimportant to the human race as are the politics of the moon. Let us be guided rather by the "most wise advice" of David Hume. "If we take in hand any volume of divinity, or school metaphysics, for instance, let us ask, *Does it contain any abstract reasoning concerning quantity or number?* No. *Does it contain any experimental reasoning concerning matter of fact or existence?* No. Commit it, then, to the flames, for it can contain nothing but sophistry and illusion."—p. 34.

Thus far the celebrated Professor of Natural History in the Royal School of Mines. Turning from his dreary pages, it is a relief to examine the elegant little volume recently put forth by the celebrated microscopist, Dr. Beale. Boldly denying the assumptions of the New Philosophy, he proceeds to show how devoid of foundation in fact they are. Because the particles of

living matter and of dead matter are alike capable of motion, under certain circumstances, it does not follow that all movement and change are the result of molecular and chemical energy. If a number of minute particles of phosphate of lime, for example, are placed in a drop of water upon the slide of a powerful microscope, they will be seen to revolve and oscillate in the fluid. This they will continue to do as long as they are exposed to these conditions. Their peculiar movements are executed with unvarying precision, but that is all. Quite otherwise is the result when a particle of living matter is placed under precisely similar conditions. It moves, as did its inorganic fellow; but it does more, it changes its form, it assimilates, it grows, it propagates its kind, it lives. These are phenomena which no chemical manipulation has ever yet imitated. This is admitted by the materialists, but they live "in faith that, by the advance of molecular physics," "all actions which are now regarded as vital will ultimately be proved to be physical." To this Dr. Beale replies: "Those who argue in this way fail to perceive that there are two different classes or kinds of actions. . . . Many undoubtedly high authorities have, for years past, failed to distinguish between the act of construction in the case of a machine or an organism, and the work performed by it after its construction is complete. While they hold it absurd to suppose that any peculiar power, acting from within or from without, can influence the changes in matter or direct its forces, they see no impropriety in attributing to matter itself, and to force, guiding and directing and forming agencies. It is the inorganic molecule, not *will*, or *mind*, or *power*, which governs, arranges, and guides." So, when Prof. Huxley, speaking of the elementary part, or mass, of protoplasm, remarks "that, to his mind, it is a *fact* of the profoundest significance that this particle of jelly (!) is capable of guiding physical forces in such a manner as to give rise to those exquisite and almost mathematically arranged structures" which exist in the organic kingdom of nature, Dr. Beale simply replies: 1. "That living matter is not jelly. 2. That neither jelly nor *matter* is capable of *guiding* or *directing* forces of any kind. And, 3. That the capacity of jelly to guide forces, which Prof. Huxley says is a *fact* of the profoundest significance to him, is not a fact at all, but merely an assertion."—p. 85.

After describing at considerable length the phenomena which are exhibited by living matter under the microscope, Beale arrives at the following conclusion: "It seems to me that the facts cannot be accounted for except on the hypothesis of the existence of some force or power, which influences, in a manner we do not yet understand, the ultimate elements, or the compound molecules, and causes them to take up particular relations to one another, so that, when they combine, compounds possessing special characters shall be formed. For, surely, it cannot be maintained that the atoms arrange themselves, and devise what positions each is to take up—and it would be yet more extravagant to attribute to ordinary force or energy atomic rule and directive agency. We might as well try to make ourselves believe that the laboratory fire made and lighted itself; that the chemical compounds

put themselves into the crucible, and the solutions betook themselves to the beakers in the proper order, and in the exact proportions required to form certain definite compounds. But, while all will agree that it is absurd to ignore the chemist in the laboratory, many insist upon ignoring the presence of anything representing the chemist in the living matter, which they call the *cell-laboratory*. In the one case the chemist works and guides, but in the other, it is maintained, the lifeless molecules of matter are themselves the active agents in developing vital phenomena."—p. 116. "If the explanation of the facts by calling in the aid of some agency, force, or power totally distinct from ordinary force, is unsatisfactory, is it not more unsatisfactory, nay, is it not even false, to attribute them to the action of the ordinary cosmical forces, concerning which much is known, but which have never been proved to be capable of effecting any change at all like those which occur in every kind of living matter?"—p. 118.

Thus the old debate between Pharisee and Sadducee is continued in our own times. Limiting the field of investigation to questions of matter alone, the modern Sadducee assumes his conclusions at the outset. Forces which will not down at his bidding are termed "subtle influences"—not yet understood, but sure to be reduced by the progress of science to the category of molecular forces. His opponent, on the other hand, replies that these "subtle influences" are the very thing in question, and that, until the contrary is *proved*, we cannot but regard them as something wholly different from the ordinary cosmical forces, which are powerless to effect the changes manifested in masses of living matter, but which, nevertheless, can be shown to be continuously active in living matter, and ready at once to resume supreme control whenever that force ceases to act upon the molecules of the mass. Since, then, we are, in the present state of our knowledge, compelled to admit the existence of a *vital force*, in order to account for the changes of Prof. Huxley's *protoplasm*, it is not unreasonable to suppose the existence, in a highly organized being, of a still higher power, which may coordinate and guide the movements and changes of a complete organism like the body of an animal. Our readers will observe, however, that, even if the progress of science should, in the future, supersede the necessity of the hypothesis of a *vital force*, to account for the movements and changes exhibited by living matter, this would not at all weaken the argument for the existence of spirit, independent of, superior to, and powerful to guide, the material forces. Contented with the muck-rake of their senses, the materialists are powerless to deprive us of that higher vision which, gazing confidently into the depths of consciousness, sees things of which their philosophy has never dreamt. It is not impossible, nay, in view of certain recent observations, it is not improbable that a species of correlation may yet be made out between the chemical and mechanical forces and the vital force, so that they may yet all be ranked under the same category of atomic forces. This might very easily be conceded without yielding one iota from our position as believers in the existence and power of spirit, considered either by itself or in relation with matter. Such a concession

would simply result in a clearer definition of the lines which divide matter from spirit, and would, perhaps, make less difficult the assignment of various phenomena to their appropriate categories. This, however, would be impossible, if we must proceed upon the narrow platform to which Prof. Huxley would confine all knowledge. Only widen fearlessly the realm of investigation, and we can well afford to admit, whenever sufficient proof shall be produced, that the vital force is a property of matter, in the same way that light, heat, and electricity are claimed to be properties of matter. We can admit that the life of a tree or the life of an amœba differ from the life of a crystal only as one species of energy differs from another. We can, if necessary, admit that the action and the permutations of these forces may have been competent to originate all the various forms of living matter which exist, with all the changes of species which have appeared since matter emerged from its nebulous state. All this we can admit, and cheerfully, whenever the materialists succeed in realizing their anticipations relative to the progress of science; for the proofs of the existence of spirit — of our own spirits — rest not upon the evidence of our material senses, but are a part of that knowledge which comes from exploration of those regions into which the senses cannot penetrate.

H. M. L.

III. — BIBLIORUM CODEX SINAITICUS PETROPOLITANUS, AUSPICIIS AUGUSTISSIMIS IMPERATORIS ALEXANDRI II. Edidit CONSTANTIUS TISCHENDORF. Petropoli: 1863. Folio. 4 vols.

A friend of the Chicago Theological Seminary has given to the institution a copy of the noble Russian edition of this most complete, if not oldest, of the manuscripts of the Bible. We have thought that a brief account of it might both interest and profit our readers — as well those who have seen it as those who have not.

1. The discovery and publication of the manuscript. In 1844, Tischendorf, who has now spent thirty years in searching for, comparing, and publishing manuscripts of the New Testament, visited the old convent of St. Catharine, at the foot of Mt. Sinai, in his explorations. In a basket of mutilated and rejected manuscripts, destined to destruction, he observed fragments of a Septuagint version of Isaiah. These few leaves were freely given to him. Other portions, which he found about the same time, he could not obtain; but he charged the monks to take better care of them. On a second visit, in 1853, he could find no traces of it. He announced the fact of his discovery in 1855, publishing one page of what he had obtained, with the remark that probably there was no older manuscript of the Old Testament. Upon a third visit, in 1859, Tischendorf carried to the convent a copy of his New Testament, and also his edition of the Septuagint. After a conversation on the subject with the steward, the latter informed him that he also had a copy of the Septuagint, and produced a manuscript rolled up in a bag. On opening it, Tischendorf was overjoyed to find the remainder of the precious document of which he found a part fifteen years before. It contained not only the rest of the Old Testament, but, what was

far more important, the whole New Testament, the *Greek* (now first found) of the Epistle of Barnabas, and the first part of the Shepherd of Hermas. He took it to his room, and spent the night in transcribing the Epistle of Barnabas. After a little, he procured the use of the manuscript at Cairo, where he and two assistants copied the whole in two months. But wishing to make a still more thorough work with it, after some negotiation he succeeded in procuring the precious relic for the Emperor of Russia.

Then came the arduous labor of publishing this edition, printed in close imitation of the original. The types, complicated and various, were cast at Leipsic; the parchment-like paper procured from London; and eighteen plates, with *precise* fac-similes of the varieties of the original, being unsuccessfully attempted at St. Petersburg, were completed at Leipsic. The manuscript never left the editor's hands, but was transcribed for the press, and the final corrections made by the editor in person. Two years were occupied in the publishing. The first volume contains the Editor's Prolegomena, notes of corrections, and other matters, and the fac-simile representations of eighteen pages, exhibiting the various aspects of the manuscript, together with three other plates giving fac-simile copies of some thirty-six different specimens of ancient writing; the second and third contain the Old Testament; and the fourth the New Testament (with Barnabas and Hermas).

2. The manuscript itself is written on yellowish parchment, it is uncertain whether from the skin of the ass or the antelope, but of great evenness, and so thin that the lines on one side guided also for the writing on the other. The flesh side of the parchment throughout is much the most decayed. Each page contains four parallel columns (the Vatican is written in three columns, and the Alexandrian in two), the whole covering a space about eight inches by nine. The text consists of the old Greek capital, or uncial letters, not easily read but by an expert. There is no division of words, and scarcely any punctuation of sentences. The ink is brown, ashy, or reddish yellow, though probably at first all alike. The numbers of the Eusebian canons and Ammonian sections, as they are called, and some titles and drawings, are with red ink, vermilion. Abbreviations and small letters are abundant. It is most evidently written by different hands, principally four, with corrections by each. Two correctors followed them, so ancient that they used no accents, and employed uncial letters and very old grammatical forms. A third came after them, and he was followed by some one or more, who retouched, in many places, the faded ink, and added Arabic notes and Greek emendations, still, it is thought, as early as the eighth century. Other notes are thought to be of the tenth and twelfth centuries.

3. The age of the manuscript. By general consent of experts, it is now referred to about the middle of the fourth century. The grounds of the decision are substantially the same as in the case of the Vatican manuscript. First of all is the style of the writing; its close resemblance to the script of other manuscripts known to have been written before the fifth century

(of which specimens are given), and its marked difference from those even of the fifth, sixth, and seventh centuries. These peculiarities, including the absence of punctuation, readily recognized by the eye, cannot be otherwise set forth. They carry the greater weight, inasmuch as they characterize all the several copyists. They are very obvious. Again, the arrangement of four columns on a page, showing eight columns at once to the eye, so far resembling the aspect of a scroll, points to the time when the change from a papyrus roll to a parchment page was recent, a transition which took place sometime during the third century. Even the Vatican MS. exhibits but three columns on the page, and a few other early manuscripts resemble it. Thirdly, certain peculiarities of orthography and grammatical forms, similar to those of the Vatican, mark a very early age. The order of books, placing the Acts after the Pauline epistles, corresponds to that of the old Syriac, differing from the settled order of later manuscripts. There is also a nude simplicity in the titles of the books, such as is found in the fathers, but not in other manuscripts. In common with the Vatican, it lacks certain divisions of the Gospel into larger chapters, which are found in all the other old manuscripts (A. C. Q. P. R. E. L., etc.), and which had become common before the time of Euthalius, in the fifth century. The presence of the Epistle of Barnabas and the Shepherd of Hermas (reckoned once among the *antilegomena*), is thought especially to point to a time as late as Eusebius, but prior to the Councils of Laodicea and Carthage (A.D. 364 and 397). The antiquity of the correctors, even, is indicated by their use of uncial letters, and the fact that by the eighth century the ink in many places appears to have been more than once retouched.

But the most satisfactory evidence after all, perhaps, is the character of the text, in its special accordance, not only with the oldest known manuscripts, but in some instances its disagreement with those codices, so as to accord with the statement of still earlier fathers. Thus Eusebius, who died in 340, testifies that, in almost all accurate copies, the last twelve verses of Mark were wanting, and Jerome confirms the statement. In this respect, the Sinaitic and the Vatican agree with the statement of Eusebius, and differ from all others. A similar test is found in Eph. i. 1, where the words "in Ephesus" are found in all the other manuscripts, but these two accord with the testimony of Origen and Basil in omitting them. In many cases the Sinaitic stands alone in retaining certain forms which accord with the testimony of some of these early writers; in some instances supported only by a single manuscript. Thus, in inserting "Isaiah" in Matt. — a reading that is cited by Porphyry, but had disappeared in Jerome's time. In Luke, vii. 35, *works*, instead of "children;" John i. 4, "in him *is* life." Similar slight peculiarities are found in Mark xi. 11; John xvii. 7; Luke xi. 4; Heb. ix. 7; John xii. 32; Luke xxiv. 13. In several instances the Sinaitic codex preserves readings found only in the versions that are older than the manuscripts, supported by some of the fathers; *e. g.*: Matt. xviii. 24; John xiii. 10; Rom. x. 7; Matt. vii. 13; 2 Pet. i. 4; John xix. 38; Luke vii. 35;

Mark i. 5; vii. 3; John vi. 51; ii. 3. It seems unnecessary to say that, in these cases, this one manuscript does not determine the text. That must be settled by a balancing of testimonies.

We only add that, in his edition of the Vatican codex (1867), Tischendorf argues, and apparently proves, that one of the copyists of the latter was the same with one of the writers of the Sinaitic (whom he designates as D.) The two have many remarkable peculiarities in common—in the forms of certain letters, the use of certain signs and abbreviations, and certain "itacisms" belonging to them alone.

IV.—A HISTORY OF CHRISTIAN DOCTRINE. By W. G. T. SHEDD, D.D. In 2 vols. 8vo. Third edition. New York: Charles Scribner & Co. Chicago: W. B. Keen & Cooke. Price \$5.

We are not surprised that Dr. Shedd's History of Christian Doctrine has already reached a third edition. It exhibits the industry, the calm judgment, the lucid thinking, and the fusing power which characterize its author. If it is more limited in its range, it is much more vivid in its mode of conception, than some other treatises of the same kind. And, while not laying claim to that encyclopedic original research to which almost none but a born German attains, it handles its materials with far more dexterity, deals at first hand with the more important sources, and makes valuable use of British writers. It is a good interpreter of German research to the Anglo-American mind. The reader finds the problems of church history presented with a freshness, distinctness, and apparent mastery, which awaken attention and interest. Hence the popularity of the work.

V.—HOMILETICS AND PASTORAL THEOLOGY. By W. G. T. SHEDD, D.D. Eighth edition. New York: Charles Scribner & Co. 1870. Pp. 428. 8vo. Sold in Chicago by W. B. Keen & Cooke. Price \$2.50.

As a book to peruse, this treatise on Homiletics is perhaps all the more interesting that it is composed upon the plan of being suggestive rather than exhaustive. It is eminently suggestive, to the experienced as well as to the inexperienced. No minister can rise from the reading without finding himself enriched with many important hints and practical maxims, expanded in his conceptions of his great work, and profoundly impressed with the depth and grandeur of the influences he wields, as well as of the responsibility of wielding them. The whole spirit of the book is scholarly and noble. The writer honors the exegetical study of God's word; presents high standards of preaching and pastoral influences, wisely qualified; urges a due measure of extemporaneous speaking; inculcates the vital themes of the Gospel, and stimulates to a true scholarship. The scholastic element sometimes shows itself rather strongly. The course of reading marked out for the minister will strike a modern preacher somewhat oddly. We seem to see Rev. ——— reading Aristotle, Plato, Cicero, Des Cartes, Bacon, Leibnitz, Kant, Augustine, Anselm, Thomas Aquinas, Calvin, Turretin, or

even Owen, Howe, and Baxter. But would a little of John Howe and Richard Baxter hurt him though?

VI.—THE LIFE OF OUR LORD. By REV. WM. HANNA, D.D., LL.D. Vols. III. and IV. The Close of the Ministry; Passion Week. Pp. 351 and 344. 12mo. New York: Robert Carter & Brothers. Chicago: W. G. Holmes. Price \$1.50 a volume.

The Carters have now completed Hanna's Life of our Lord, in six volumes. We have already uttered our strong commendations of the work. We now repeat that, all things considered, it is, for family use, in our judgment, the most *satisfactory* of the lives of Christ which we have examined. In saying this, we do not, of course, accept all its particular views, nor pledge ourselves that the lovers of gorgeous writing and ginger-pop preaching will be satisfied with it. The only draw-back is the cost of the whole series. This is compensated for, to those who can afford it, by the large, clear type and fair margin. We think that a cheaper edition would be justified.

VII.—COMMUNION WINE AND BIBLE TEMPERANCE. A Review of Dr. T. Laurie's Article in the *Bibliotheca Sacra*. By REV. WM. M. THAYER. New York: National Temperance Society. 1869. Pp. 94. 12mo.

We practice total abstinence ourselves, and have stood for a so-called Prohibitory Law, under circumstances involving some obloquy. But we cannot "speak falsely for God" by carrying forward a good cause on rotten arguments.

The object of Mr. Thayer is to maintain that the Bible speaks of two kinds of wine, a fermented and an unfermented; and that, while it allows and commends the latter, it invariably condemns the former. He severely censures Dr. Laurie for denying that the Scriptures make any such distinction of wines.

We have, like many others, seen the time when we should have been glad to fall back on so easy and palpable a solution of the temperance question. It would be amazingly compendious, direct, and convenient. But the thing cannot be done. We respect the zeal of Mr. Thayer, and do not question his sincerity. But we have gone over the arguments he has reproduced; we have considered his so-called evidence, which has so often done duty, in its narrow range; we have pondered the discussions of Lees, Nott, Ritchie and Duffield, before him; what is more, we have gone over the Greek and Hebrew Scriptures carefully for ourselves; have sifted the testimony of travelers who knew, and those who did not know; have corresponded with missionaries and conferred with Jewish Rabbis, on this subject; and if there is anything in Biblical literature on which we can speak confidently, we have no doubt that Dr. Laurie is right and Rev. Mr. Thayer is wrong. The testimony which Mr. Thayer adduces is some of it untrustworthy; much of it does not touch the case at all; none of it covers the point. His philology will not bear examination, and the *facts* of his premises sometimes contradict his conclusions; while the strongest proof of the points he would

establish consists in certain *a priori* assumptions as to what God, Christ, and the Scriptures must, or could not, have done or said. Testimonies he gathers in with a drag-net. It is vain to summon witnesses from Hindustan, Calabria, Fernando Po, or Rome in its luxury; useless to twist Mr. Homes's testimony concerning grape-molasses into a statement concerning wine, or to contradict Eli Smith's express statement that the juice of the grape is sometimes "boiled down [slightly] *before fermentation*," by adding that it was "boiled to *prevent fermentation*"—and so on. It is idle even to conjure up the ghosts of Stuart and Bush. Some things further have been learned within a whole generation. Dr. Eli Smith modified his views after inquiry, as many others have done.

We have expressed our confidence in the entire sincerity of Mr. Thayer, although we are staggered at some of his methods. But it is a little hard to know what to say of Dr. Duffield's assertion (quoted with approval by Mr. T.) concerning Eph. v. 18, that the translation, "'Intoxicate not yourselves with anything in which is alcohol,' is as exact, as literal, as just, and at this day as perfectly intelligible a rendering as can be given." For, to our knowledge, before Dr. Duffield published his book, he was fully warned of the preposterousness of that statement by a competent scholar.

In these views we are thoroughly supported. If we mistake not, the Biblical scholarship of Andover, Princeton, Newton, Chicago, and New Haven, as well as of Smith's Bible Dictionary, and Kitto's, are with us. One of the most learned and devout scholars of the country recently said to us: "None but a third-rate scholar adopts the view that the Bible describes two kinds of wine." The National Temperance Society has done its best to create a different popular belief, if not to cast odium on those who do not accept its error. We regret it. For the Temperance cause can be carried on by sound arguments and fair means; and all false methods must recoil at last.

VIII.—THE ECONOMY OF THE AGES. New York. 1869. United States Publishing Company. Chicago: W. G. Holmes. Pp. 565. 8vo.

This is really a comprehensive theological treatise, extending from the creation to the final consummation. It is the work of a man who has maturely thought out his own views into a complete system. He is a clear and forcible reasoner, and his work well fitted to set other men thinking. It is not, perhaps, of the highest order in depth, strength, breadth, or vivacity, but is able, coherent, and systematic, as well as thoroughly evangelical. The writer's chief aim is to inculcate and defend a rounded system of Scripture truth. In the main doctrines we accord with him. But we do not accept his assumption that Eve mistook Cain for Jehovah, or Jahveh; that Jehovah, as such, was "the Coming One;" that Christ had his glorified body when he met Thomas and ate the broiled fish; that the first resurrection is literal; that the millenium is to be three hundred and sixty-five thousand years; and that Christ is then to reign on earth in bodily form. The book is, in general, mechanically correct; but three out of five Greek words are wrongly printed.

IX.—AN ESSAY ON THE GRAMMAR OF ASSENT. By JOHN HENRY NEWMAN, D.D., of the Oratory. New York: The Catholic Publication Society. Pp. 479. 8vo.

The noted Dr. Newman here devotes himself to a laborious analysis of the mental processes concerned in "Assent," with abundant illustrative references to religion, and especially to Romanism, into which, years ago, he graduated from the Ritualism of the Anglican church. The treatise is ostensibly a scientific discussion, yet evidently was written to furnish to those who wish it, a quasi-logical justification for holding the Romish faith. This purpose is somewhat skillfully kept in the background, and as skillfully interwoven with the discussion. It is, on the whole, one of the most dexterous presentations of the case to catch a cultivated churchman. Aside from its religious bias, the book is acute and instructive. A wise Protestant can find much in it by which he may be intellectually profited, and, if he is of our way of thinking, without endangering his Protestantism.

X.—THE INVITATION HEEDED: Reasons for a Return to Catholic Unity. By JAMES KENT STONE, Late President of Kenyon College and of Hobart College, and S. T. D. New York: Catholic Publication Society. 1870. Pp. 340. 12mo.

The "invitation" was that of Pius IX., who, in his call of the Ecumenical Council (dated September 13, 1868), requested "all who do not hold the unity and truth of the Catholic church" to rescue themselves "from a state in which they cannot be assured of their own salvation." Whereupon this susceptible brother—who flourishes after his name the "S. T. D." usually confined to Latin catalogues—first read the call "with interest, but, incredible as it now seems, with little other emotion than one of rather contemptuous pity." The marvelous change he shall record. "Well, time went on, and I was not conscious of the smallest change in my theological opinions and sympathies [!]; when, all at once, the ground on which I had stood with such careless confidence gave way. Like a treacherous island, it sank without warning from beneath my feet, and left me struggling in the wide waters. How it came about—by what intellectual process my position had been undermined—I did not know [!!]. I was only aware of the sudden terror with which I felt myself slipping and going, and the darkness which succeeded the swift plunge." When he "recalls the order of his impressions," he finds there was "the return, unbidden, of some of the words of the Holy Father," which "haunted me uncomfortably," "something in the tone of his appeal." Then "the image of the Apostolic Pleader came up before me; I saw the beautiful benignant face again, which I saw as a boy in Rome. I beheld the outstretched hand," etc. His sensibilities were too much for him. When there was added "a detached sentence from that extraordinary book, *Ecce Homo*, floating into consciousness on some breeze of memory," "a passage from Moehler," and a recollection of St. Augustine—what more was wanting? After a "sense of blank desolation," "I set my face forward with determined earnestness; and in due time—it may seem a very short time—I had not a trace of

doubt that I had all along been a vain enemy of the one Catholic apostolic church. Why *not* in a short time? Why not in a month, or a week, or a day?" Surely, why is not a day long enough for such a man to review, reconsider, revolutionize, and discard the settled intellectual convictions he had been building and strengthening through a whole thinking lifetime? It might not be enough for some men, but quite long enough for him. For, when he emerges from what he emphatically calls his "plunge," he comes up blubbering the praises of the Blessed Virgin, and prayers for the intercession of St. Chrysostom (p. 245), and spouting the doctrine of the infallibility of the church and of the Pope; able to swallow these dogmas still, in the face of Pope Leo and the Sixth General Council condemning Pope Honorius as a heretic (pp. 333-5).

The book contains fervid appeals to the writer's former friends, and some hits at Anglican and American Episcopacy. It is intended to set forth the argument for Romanism. It proceeds from principles which will carry little force, except with Episcopalians. From High Church Episcopacy to Romanism is, in our judgment, a very broad and easy way.

XI.—BOSTON LECTURES. 1870. CHRISTIANITY AND SKEPTICISM. Boston: Congregational S. S. and Publishing Society.

A valuable and timely enterprise. Ten lectures, from ten eminent thinkers, on vital topics, put in permanent and inexpensive form. It shows a disposition to do the right thing. We wish to assure the Society that it has a noble work in store, if it will only meet the opportunity. To give us a literature *for the home and for the Sabbath school*, that is worthy of the age, and abreast of it, is a work yet to be done. No denomination in this country has a greater fitness for the work than the Congregational. But it will require ample means, first-class ability, and the highest quality of literary skill and judgment in its management. The country offers no more responsible position. No publishing house seems yet to have conceived the work in its true bearing. Would that Boston might rise to the height of its great opportunity. This book, as we have said, looks like an attempt to meet the want in one direction. Dr. Harris discusses, broadly, pointedly, thoughtfully, and clearly, "the Christian Doctrine of Human Progress, contrasted with the Naturalistic." Were the discussion not so long already, it would be greatly strengthened by a brief historic showing how all progress without a revelation has actually run out. Prof. Herrick, with much clearness, but less point, shows up "Positivism," as it dispenses with a personal God, denies a proper freedom, and extinguishes a supersensuous philosophy. Prof. Mead discusses the "Uncertainties of Natural and Religious Science;" showing, after the conception of Butler, and with much apt and learned illustration, that all alleged difficulties of the former are fully matched in the latter. Dr. Woolsey speaks of "The Equilibrium between Physical and Moral Truth;" in his scholarly way protesting against the sensuous drift of modern thought. Dr. Peabody, on the "Sovereignty of Law," shows his superior skill as a lecturer; advances some

noble arguments in the direction of Argyll; defends miracles (and true prophecy) as the very basis of Christianity; exalts Christ; maintains the efficacy of prayer, the "influence of the Divine Spirit," and the "doctrine of a discretionary Providence," with statements and arguments *almost* up to the level of the clearest orthodoxy. Prof. Seelye has a very strong and telling discussion of the grand question of "Miracles," in which, however, he defines a miracle as "a contravention of Nature by the Author of Nature" — a definition that will not command universal assent. Dr. Fisher contributes a really, but not ostentatiously, learned treatment of Rationalism, closing with important practical suggestions. Dr. Smyth's "From Lessing to Schleiermacher, or from Reason to Faith," brings out, under a historic sketch, the fundamental fact that the experimental proof of the Christian religion is, after all, the stronghold of faith. Prof. Diman, on "The Historic Basis of Belief," seems to us to depreciate that historic basis somewhat excessively, as well as the written Word, under the plea of exalting the living Word and the illuminating power of the Divine Spirit in the church. This style of writing is quite too fashionable. The volume ends with a very full, elaborate, and noble presentation of "The Arguments for Christianity, Complex and Cumulative," by Prof. Porter.

XII. — HISTORY OF THE AMERICAN CIVIL WAR. By JOHN WM. DRAPER, M.D. LL.D. Vol. III. Containing events from the Proclamation of the Emancipation of the Slaves to the End of the War. New York: Harper & Brothers. 1870. 8vo. Pp. 701.

The first two volumes of Dr. Draper's work have been some time before the public and have been received with general approbation. In the introduction to the volume before us, the author says: "In the work now completed by this volume, I have endeavored to convert the annals of the Civil War into a history." This aim he has accomplished, with as much of success, perhaps, as could be expected of one writing at a date so near to that of the events of which he treats. Such a passage of history as that through which our nation has just passed cannot be understood in all its relations till after a lapse of time. Like a grand picture, it needs to be contemplated at a proper distance, in order that its full effect may be appreciated. Yet we set a high value upon this attempt to sift out of the annals "the master facts," and make these "the conspicuous centres, around which the minor or subordinate facts are grouped." The work shows, on the part of the author, industry, candor, a general capacity for the analysis and generalization he has attempted, and a judicious use of the valuable sources of information at his command. The narrative is clear, comprehensive, and concise.

We make but two or three notes in the way of criticism. It seems to us better to write the title "Great Rebellion," instead of "Civil War." More and more, as time passes on, will it appear that the struggle *originated* in a determined purpose to subvert our good government and establish another based on opposite principles, and that it ended in a simple suppression of

the rebellious attempt by the majesty of the government fully sustained. Some things in the statement of military plans and operations indicate an undue partiality to Gen. Sherman. We would not diminish by one iota the real merits of that great commander. The true history must always bring them to view. In several instances Dr. Draper takes special pains to make the merits of his favorite prominent, as though there was danger that, otherwise, he would not get his due meed of praise. Gen. Sherman's valuable services are best magnified and commemorated by the simple record of his deeds.

The history is finished with the ninety-fifth chapter, and there the work should fitly find its end. The additional chapter of statements respecting the domain of the Republic, and speculations on the problems of its future, is well suited for a magazine article, but seems out of place here, as forming no part of the history.

XIII.—THE FAMILY AND THE CHURCH. By the REV. FATHER HYACINTHE. Edited by Leonard Woolsey Bacon. With an Introduction by John Bigelow, Esq. New York. 1870. G. P. Putnam & Son. 12mo. Pp. 343.

In this, as in the previous volume of Father Hyacinthe's discourses, we find the fresh, living thoughts of a strong-minded, earnest, conscientious man. Moral and social questions of special interest, in these days, are treated with candor and clearness, in the light of simple truth and right, and the whole is pervaded with a glow of genuine eloquence of the French style. The chief drawback from the reader's satisfaction comes from the fragmentary character of the discourses. When we noticed the previous volume, we supposed there were in print, in his own country, some discourses of this able preacher, fully written out. We sympathize in the regret expressed by the American editor that it is not so. Yet it is good, in this day, when false and corrupting views and practices respecting the family and the church are so prevalent, to have even so much of clear, bold utterance, adapted to guard the purity and sacredness of these divinely appointed institutions.

The topics of the six lectures on the family are: 1. Domestic Society in the General Scheme of Human Society. 2. Conjugal Society the Foundation of Domestic Society. 3. Corruption of Conjugal Society by the Immorality of the Present Day. 4. Fatherhood. 5. Family Education. 6. Home. The treatment of these topics is characterized by chaste but plain speaking, well suited to the delicacy of the subject, yet not blinking the wickedness and corruption which proceed from unhallowed lust and infidelity to marriage vows. Here is much pure and healthful reading, especially for young people. As a priest and a monk, the author is constrained, in the midst of his eloquent commendation of marriage, to defend celibacy as the Roman church enjoins it. The passage is so out of harmony with the rest of the treatise as clearly to show how the ordinance of his church is against nature and the ordinance of God.

In the six lectures on the Church, we have: 1. The Church under its

most Universal Aspect. 2. The Church of the Patriarchs. 3. The Church in the Family. 4. The National Church of the Jews. 5. The Jewish Church in its Relations to the Christian Church. 6. Conflict between the Letter and the Spirit in the Jewish Church.

Here we find much, which, as Protestants, we cannot assent to. Yet it is a hopeful sign, when, from the bosom of the Romish church, we hear this fresh protest against her exclusiveness: "The soul of the church is the invisible fellowship of all the righteous who have faith, at least an implicit faith in the one God and in the Redeemer, and who, cleansed from sin through the efficacy of the blood of Christ, abide in the grace of God." "Whoever has the great spirit of the Gospel; its great, all-prevailing charity; the love of God and one's neighbor — whatever may be his involuntary errors, he belongs to the soul of the church."

XIV. — AMERICAN COMMERCIAL LAW; Relating to Every Kind of Business, with Full Instructions and Practical Forms. Adapted to all the States of the Union. By FRANKLIN CHAMBERLAIN, of the United States Bar. Hartford: O. D. Case & Co. Cincinnati: E. Hannaford & Co. 1870. 8vo. Pp. 991.

We have examined this book with much satisfaction. It is what its title-page indicates, and meets a general want. As society is now constituted, and the affairs of life are conducted, men — and women too — whatever be their profession or situation in life, have more or less of various kinds of business to transact. The interests of all concerned will be promoted, and much trouble and vexation avoided, if the parties can act intelligently at the time of the transaction. This book furnishes just the information needed to avoid mistakes and misunderstandings and to guard against deliberate fraud.

The author thus concisely expresses the leading idea which governed him, and the object aimed at in making up his work: "The laws of business are simple and easily understood, and, when expressed in common language, with familiar illustrations, can be readily comprehended by any man who has a *willing* mind and ordinary capacity. It is the purpose of this book to present those legal principles which lie at the foundation of all commercial law; and those common rules and forms in general and constant use, in the ordinary transactions of business life, in *such* language and with *such* illustrations."

The effort itself is worthy of all commendation, when an able lawyer, in the midst of a full and successful practice of his profession, tries to bring within the apprehension of all that information which "will enable them, without the aid of a lawyer, to manage the *common*, *normal*, and *ordinary* transactions of business life." His good judgment is, at the same time, evinced by the affirmation that "one who is so far educated, will, more surely than an ignorant man, when his business is deranged by misfortunes, mistakes, improvidence, or the dishonesty of his fellows — *take advice*."

For years, often, we have had occasion to refer to such a compend of principles and forms, and have tried two or three entitled "*Form Books*,"

"Every Man his own Lawyer," etc., but have found none which meets the need as this does. Its forms are in common language, free from technicalities and verbiage, and its explanations are characterized by a happy combination of legal learning with good common sense.

XV.—**SELF HELP**; With Illustrations of Character, Conduct, and Perseverance. By SAMUEL SMILES. New York: Harper & Brothers. 1870. 12mo. Pp. 447.

This is an enlarged and revised edition of a work which has been some years before the public, favorably received. It contains much interesting information respecting many distinguished self-made men, who have blessed the world by valuable discoveries and inventions. It illustrates the power of faith and perseverance to overcome difficulties and endure hardships in the way of great achievements. It is a good book for the boys.

XVI.—**DAWNING LIGHTS: THE SECULAR RESULTS OF THE NEW REFORMATION**. By FRANCES POWER COBBE. London. 1868. Pp. 192.

Miss Cobbe is best known in her own land as the English editor of the works of Theodore Parker. In America she is better known as the author of a thoughtful and weighty book on Intuitive Morals. A more recent volume, on the condition and prospects of Religion, viewed from the stand point of the naturalist, entitled "*Broken Lights*," prepared the way for the one before us.* In both, the same characteristics of thought and style appear. Some American lady-writers would do well to go to school to this cultivated and astute Englishwoman, for the acquisition of penetrating and incisive thought, and transparent, natural expression. In these respects, her books are all of rare excellence. She is almost the Isaac Taylor of the day. But in sentiment she belongs to the "extreme left" of Liberalism, or Rationalism. The stamp of Theodore Parker's influence is on every page. All she urges in favor of the Religion of Consciousness *vs.* the Religion of Authority—*i. e.* for individual opinion *vs.* revelation—reminds one of our Saviour's words: "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive." Theodore Parker's consciousness, or Miss Cobbe's consciousness, is more and weightier testimony, *upon a question of Divine Truth*, on this theory, than the Word of God.

"Dawning Lights" has the following chapters, twelve in all: Religious Changes and their Consequences. Changes in the Method of Theology. In the Idea of God. In the Idea of Christ. In the Doctrine of Sin (Theoretical and Practical). In the Idea of the Relation of this Life to the Next. In the Idea of the Perfect Life. In the Idea of Happiness. In the Doctrine of Prayer. In the Idea of Death. In the Doctrine of Eternal Punishment. One would hardly expect much light to dawn on "secular results," etc., in a discussion of these theories. Indeed, the title is an utter misnomer, save

* Noticed in this Review, January, 1865.

as it indicates popular departures from the truth. Some of these are fairly stated, some daringly predicted. She concedes that men will still continue to believe in God, but only a sort of scientific God, no longer a moral King. Respecting Christ, "Ecce Homo" and the Broad-church represent, to her view, the main "wind of doctrine" in England. The Christian biographies are to be inevitably given up as utterly unreliable. "Christolatry" is to be abandoned, in the course of generations, for pure Theism. All punishment in God's universe is, of course, to be dropped, and natural consequences—suffered alike by saint and sinner—take its place. Our century is "blessed among the ages, that it has witnessed the last preaching (!?) of the doctrine of the eternal perdition of souls." Sin is to be terrible hereafter simply *for itself*—i. e., to sinners, who love it! The relation of this life to the next is to cease to be of importance—a good life, according to natural law, in this world, will be the main thing. The atonement of Christ will be repudiated, and the universal reign of natural consequences will take its place. The perfect life will be that which recognizes all natural laws as holy, and nothing else. Inspiration will be normal and universal among those who recognize the sole sanctity of natural laws. Natural pleasure, resulting from compliance therewith, will be counted holy. Prayer will do more than recognize the superiority of spiritual blessings to physical good: it will repudiate all asking for the latter, leaving that to cause and effect. The natural view of death will take the place of the supernatural, or Christian.

All this, the new light of Consciousness *vs.* Authority, is just what Garbett, in his Bampton Lectures, has since characterized as the claim of Authority in the Individual *vs.* the Teaching of God.

XVII.—A COLLECTION OF THE PROVERBS OF ALL NATIONS. By WALTER K. KELLY. Andover: W. F. Draper. 1869. Pp. 232.

Mr. Kelly was the author of an earlier collection of Scottish Proverbs. Mr. Henry G. Bohn published, in his Antiquarian Library (Vol. 35), Ray's English Proverbs, alphabetically arranged, with large additions from other languages—the completest collection with which we are familiar. The last 300 pages are "a complete alphabet." A selection from these and other compilations was published at Dayton, Ohio, in 1854, in which some attempt was made at classification. Dean French's little book, "Proverbs and their Lessons," was an essay upon the philosophy of these sententious expressions of human wisdom. In the present collection, Mr. Kelly has both classified and explained the best of them, and has done it with learning, acuteness, and judgment.

XVIII.—WONDERS OF ARCHITECTURE. From the French of M. LEFÉBRE. With a Chapter on English Architecture. By R. Donald. New York: Charles Scribner & Co. Chicago: W. B. Keen & Cooke. Pp. 264. 18mo. Price, \$1.50.

A popular sketch of the chief architectural achievements of ancient and modern times; with sixty illustrations. Truthful and interesting.

XIX. — OUR FATHER IN HEAVEN. The Lord's Prayer, Explained and Illustrated. A Book for the Young. By REV. J. H. WILSON, M.A. New York: R. Carter & Brothers. Chicago: W. G. Holmes. Pp. 325. 18mo.

Twelve lectures, delivered to the young people of the author's congregation and mission district, in Edinburgh, endeavoring to unfold, to illustrate by striking incidents, and to impress, the full meaning and beauty of the Lord's Prayer. They take a wide range, of course, and are as graphic and effective as anything of the kind with which we are acquainted.

XX. — BUSY BEES; or, Winter Evenings in Margaret Russell's School. By the Author of "Margaret Russell's School," "Squire Downing's Heirs," etc. New York: R. Carter & Brothers. Chicago: W. G. Holmes. Pp. 391. 18mo.

A bright and cheery sketch for boys and girls, of the same character with the previous healthy stories by the same author.

XXI. — THE YOUNG SHIP-BUILDERS OF ELM ISLAND. By REV. ELIJAH KELLOGG, Author of the "Elm Island Stories." Boston: Lee & Shepard. Chicago: Western News Co. Pp. 304. 18mo.

Those boys who have read the previous stories of this series will need no commendations of this book. Mr. Kellogg has had adventures enough in his boyhood to qualify him for a capital story-teller.

XXII. — LIFE AND ALONE. Boston: Lee & Shepard. Chicago: Western News Co. Pp. 407. 18mo.

A strange book, of which the title page, containing only the three words, "Life and Alone," apparently is meant to symbolize the oddity of the story. It is a high wrought tale, that aims at no particular probability in the events, nor any special lesson to be inculcated.

XXIII. — The Presbyterian Board of Publication, which is issuing a great variety of religious books, many of them excellent, sends us the following:

THOUGHTS ON RELIGIOUS EXPERIENCE. By REV. ARCHIBALD ALEXANDER, D.D. Pp. 576. 18mo.

A reprint of the excellent essays first published thirty years ago, and widely circulated from that time. An occasional mark of their date shows itself, as in the caption, "comparatively few renewed in childhood." The closing "counsels of the aged to the young," are the words of one who seemed to view death as very near.

THE TWO VOYAGES; or, Midnight and Daylight. Pp. 384. 18mo.

The two voyages were among the Cannibal Islands of the Pacific, and exhibit, in a thrilling narrative, the wonderful change from the midnight of cannibal heathenism to the daylight of Christian life and love.

GOD SOVEREIGN AND MAN FREE; or, The Doctrine of Divine Foreordination and Man's Free Agency. Stated, Illustrated, and Proved from the Scriptures. By N. L. RICE, D.D. Pp. 168. 18mo.

This able discussion has been several years before the public. We quote a single passage on a famous question. Alluding to the language of the Westminster Confession — "All elect infants are regenerated and saved by Christ through the Spirit" —, he says: "No respectable Presbyterian writer can be found, either in ancient or modern times, who has taught that any dying in infancy are lost." . . . "Are all infants, dying in infancy, elect? All Presbyterians, who express an opinion on the subject, so believe."—(p. 120-1.)

MODERN SPIRITUALISM; What are We to Think of It? By N. L. RICE, D.D. Pp. 72. 18mo. Paper cover.

Dr. Rice succinctly sets forth the principles and moral tendencies of "Spiritualism" — which goes by contraries, and is so named, apparently, because of its utter sensualism. He reaches the following conclusions, as established by his discussion: 1. "That the communications professedly received from spirits are perfectly unreliable. 2. That if they do come from spirits, they are wicked, deceiving spirits, seeking the ruin of man."

To this we add — for we once endeavored to look through the whole thing, as put forth by Davis, Hare, Edmonds, and the rest — 3. *That the only spirits concerned in these transactions are spirits still in the flesh.* The phenomena, many of them, we recognize as peculiar, but by no means unparalleled, or irreducible to a more general law.

XXIV.—CHRONICLES OF AN OLD MANOR-HOUSE. By G. E. SARGENT. 8vo. Pp. 576.

This volume is in the style of the "Schoenberg Cotta Series," and, . . . the main, is a complete picture of scenes in English history in the reigns of Henry VIII. and "Bloody Mary." It gives a truthful impression of the trials and persecutions endured by the Protestant English Christians of the sixteenth century, and illustrates the power for good of the great doctrines of the Reformation. We are glad to see such books taking the place of the trashy fiction which has had so wide a circulation, even through our Sabbath school libraries.

XXV.—We have, also, from the Presbyterian Board of Publication, the following valuable Sabbath school books:

THE VILLAGE PASTOR; or, Incidents in Ministerial Life in Great Britain. Pp. 444.

THE FOUNTAIN KLOOF; or, Missionary Life in South Africa. Pp. 494.
TALES OF THE PERSECUTED. Pp. 432.

THE STORY OF THE FAITH IN HUNGARY. By the Author of "From Dawn to Dark in Italy." Pp. 176.

SUNDAY EVENINGS AT NORTHCOURT. Pp. 248.

VIVIAN AND HIS FRIENDS; or, Two Hundred Years Ago. By the Author of "The Story of a Pocket Bible. Pp. 252.

TALES OF THE FAMILY; or, Home Life Illustrated. Pp. 373.

GREYCLIFF; or, Vashti Lethby's Heritage. By KATE W. HAMILTON. P. 352.

JESSICA'S FIRST PRAYER, and Jessica's Mother. Pp. 180.

HONOR BRIGHT; or, The Faithful Daughter. Pp. 144.

FRED. WILSON'S SLED. Pp. 59.

ASPENRIDGE. By JULIA CARRIE THOMPSON. 8vo. Pp. 368.

SWEET HERBS. Pp. 216.

IVAN AND VASILESA; or, Modern Life in Russia. Pp. 204.

SAN-POH; or, North of the Hills. A Narrative of Missionary Work in an Out Station in China. By REV. JOHN L. NEVINS. Pp. 144.

XXVI. — TOM BLINN'S TEMPERANCE SOCIETY, and Other Stories. By T. S. ARTHUR, Author of "Ten Nights in a Bar-room." New York: National Temperance Society. 172 William street. 1870. 12mo. Pp. 316. Price, \$1.25. For Sabbath School Libraries.

THE ANDOVER PUBLICATIONS. Works of Whately, Erskine, Shedd, Chalybæus, Tyler, Russell, Pond, Monod; Commentaries of Stuart, Henderson, Murphy, and Ellicott, etc., etc. WARREN F. DRAPER, Publisher.

Mr. Draper has long been known to lovers of truly good books, and especially to theological scholars, for the great excellence of his selections and the worthy style of their publication. Clear type, solid paper, superior proof reading, with well understood value of matter, have commended his issues even in advance of their publication. The list is less extended than it is notable. Some of the books included were a great want, *e. g.*, Whately's *Peculiarities of the Christian Religion*, *Difficulties in the Writings of St. Paul*, *Historic Doubts relative to Napoleon* — the robust sense, acuteness and shrewdness of which will not soon be surpassed. Erskine's *Internal Evidences*, etc., has been longer and better known. Shedd's *Philosophy of History*, Theremin's *Rhetoric*, and *Discourses and Essays*, Russell's *Pulpit Elocution*, Pond's *Pastoral Theology*, do not need a word of characterization or commendation. There is no probability that we shall have another work on "Hymns and Choirs" for long like the volume of Profs. Park and Phelps, and Rev. D. L. Furber. "Theologia Germanica" is full of rich, searching, vital, religious truth. Chalybæus' *History of Speculative Philosophy from Kant to Hegel* is condensed, suggestive, generally clear, and more comprehensive than anything else of the same size we have. Monod's five discourses on St. Paul are full of thought, beauty, force, and eloquence. An excellent discussion of fatalism follows. Two commentaries of Murphy (*Gen. and Exod.*); four of Stuart (*Rom., Heb., Prov., Eccles.*); four of Henderson (*Ezek., Jer., Lament., Minor Prophets*); and ten of Ellicott (*Galat. to Titus inclusive*) — are among Mr. Draper's publications, and hold a well-settled place among the best modern exegetical literature.

THE ROUND TABLE.

THE WEEK OF THE MEMORIAL CONVENTION AT CHICAGO was a memorable occasion. The only criticism we heard was that it was too full of good things,—that there was not time enough for all that was to be said and done. And yet we are not sure that the value of such a preliminary meeting would have been increased by a longer session. The time for talking is after working. And while the other exercises of the week—those of the Seminary and the Triennial Convention—abridged the limits, they also enlarged the audience and varied the interest.

It was a rare assembly. New Orleans, San Francisco and Honolulu shook hands in Chicago with Bangor and Boston and New York. Five hundred and fifty-five delegates registered their names, and many more failed to do so. The faculties of five theological seminaries were represented. The presidents of at least eight colleges were present, and officers of all the great benevolent societies of the denomination. Never was a more perfect arrangement for hospitality than had been made under the care of Mr. E. W. Blatchford,—every delegate receiving at his home a programme of the exercises and other information, a card of introduction, and a map of the city. The arrivals commenced on Saturday and continued till Wednesday. Farwell Hall proved, in all respects, the place for the gathering.

Previous to the Memorial Convention came the Seminary addresses. On Tuesday afternoon the able inaugural of Professor J. T. Hyde; in the evening a brisk and spicy oration before the Society of Inquiry on "The Signs of the Times," by Rev. E. O. Haven, D.D. The oration before the Rhetorical Society by Rev. J. P. Thompson, D.D., was given Wednesday evening, ably and learnedly setting forth the tendencies in nature and man which point to God, and those wants of humanity which are met in Christianity alone. On Wednesday morning the Triennial Convention assembled, and adjourned at noon. This body constitutes the peculiarity in the basis of the Seminary, the guaranty of its soundness and of its hold upon the churches. Composed of the ministers and delegates of the Northwestern churches, and meeting once in three years to elect the trustees and consider the affairs of the Seminary, it thus holds the institution in its arms, and keeps it in the closest contact with the churches. The business of this body was, part of it, deferred until Friday.

The Pilgrim Memorial Convention commenced its sessions on Wednesday afternoon, April 28th, and continued through the following day. B.

W. Tompkins, Esq., of Connecticut, was the chairman. An admirable opening address by Dr. Bacon pointed out the difference between the Pilgrims and the Puritan body generally. The session of Thursday morning was also opened with an address by Dr. Post on "The Occasion and the Situation." It was thoughtful, beautiful, and brilliant. We have the pleasure of laying it before our readers. Plans were reported for carrying out the *great financial work which ought to signalize the year*. The Business Committee, through their chairman, Dr. W. W. Patten, reported a series of resolutions, which were adopted, as follows :

1. *Resolved*, That the landing of the Pilgrims at Plymouth, like the exodus of the Israelites from Egypt, the founding of Rome, and the rise of the reformation under Luther, marks a grand epoch in human history, and ought justly to be celebrated as having led the way to results both in church and state of almost unequalled magnitude.

2. *Resolved*, That in the assembling of so large a national convention of the representatives of the principles and polity of the Pilgrims, at a point more than a thousand miles westward of Plymouth rock and drawing its members in part from churches two thousand miles still further west, we see a reason for devout thanksgiving to God, who has given such permanence and extent to the results of their labors and sacrifices.

3. *Resolved*, That as the Pilgrims recognized an educated and pious ministry as the right arm of the church, there can be no more fitting monument in their honor than by liberal donations to aid the colleges and theological seminaries of our Congregational churches in establishing their institutions upon the broadest and most permanent basis.

4. *Resolved*, That as the local church was the center and circumference of the Pilgrim ecclesiasticism, it becomes us during this memorial year to see that it is made strong for its work in every community; and we do therefore recommend that the effort be earnestly made by the churches which are under the incubus of a debt, to discharge, by a special memorial offering, all their liabilities, and thus put themselves in condition to promote effectually every department of Christian enterprise; and also that new churches be similarly erected as monuments to the memory of the Pilgrims, in the localities where they may be needed.

5. *Resolved*, That a committee of five be appointed by the Chairman to set forth a condensed statement of the characteristic ideas to which the Pilgrims gave power by their self-denying devotion, and to whose continued advocacy and application we stand solemnly pledged before God and man.

6. *Resolved*, That in the erection of the contemplated Congregational House at Boston, for the valuable public library of our denomination, and as a permanent home for all our benevolent societies, we recognize an enterprise worthy of liberal aid by Congregationalists in all parts of our land.

7. *Resolved*, That in commending these and other appropriate special objects to individuals and to churches, we would caution them not to diminish their offerings to the Christian causes which make their annual appeal to the benevolent, but to let their memorial contributions be a

superadded gift presented by willing hands in honor of the deeds wrought by the Spirit of God through our Forefathers, and in gratitude for the blessings bequeathed by them to us, to our country, and to the world; and this convention would express the hope that these plans will be carried out with such zeal and liberality as to secure the raising of not less than three millions of dollars for these special objects.

8. *Resolved*, That the system of public schools, inaugurated by our Pilgrim Fathers, on the basis of God's holy Word, and now generally adopted by the States of the Union, is one of the choicest portions of the inheritance received from them, and should be firmly maintained against assaults from whatever quarter, as essential to public morality and the permanence of free institutions.

9. *Resolved*, That the triumph of the ideas and principles of the Fathers in the late civil contest, emancipating and enfranchising four millions of blacks, and giving nearly equally important disenthralment to eight millions of whites, imposes a vast responsibility, and offers a grand opportunity for the dissemination of the religion of the Pilgrims: and in this memorial year of their landing on these shores, we pledge ourselves to renewed effort to preach the gospel and plant its institutions in the South.

10. *Resolved*, That this Pilgrim Memorial Convention recommend to the Congregational State Conferences and Associations, and to churches organized in other local bodies, to unite in measures for instituting, on the principle of fellowship, excluding ecclesiastical authority, a permanent annual or triennial national conference.

The committee appointed under the fifth resolution, consisted of Rev. Drs. S. C. Bartlett, L. Bacon, A. L. Chapin, T. M. Post and H. M. Dexter, and they reported as follows on the principles of our Fathers:

Assembled in Memorial Convention, on this two hundred and fiftieth year from the landing of the Pilgrim Fathers, we, Elders and Messengers of the Congregational Churches of the United States of America, gathered, as we are, a thousand miles from the spot where they planted the living germ of our institutions, and in a region that both then and two centuries later was a wilderness, desire here, with devout gratitude, to record our growing sense of the greatness of their services to the church, the nation, the world, and to the Lord Jesus Christ.

Disowning all idolatry of men, we do yet thankfully commemorate the clear insight with which they grasped and held the primal principle of ordering their faith, and life, and ordinances, and discipline, and polity, by "the primitive pattern of the word of God."

We honor them for the distinctness with which they apprehended the high manhood and true nobility of the regenerated soul, as well as the perfect safety of God's own guidance; and for the holy boldness with which they dared to cut clear of all adventitious aids, and cast themselves forth upon the Word and the Spirit of the living God.

We reverence them that they so heartily accepted what even Luther distrusted, the full competence of the "peculiar people," the regenerated people, to govern themselves under the leading of the Holy Scriptures, and

the Holy Ghost. It thus became their privilege to reinstate the apostolic principle and practice, that "a particular congregation" of believers only, "rightly constituted and ordered, is a true, complete and independent church, whereof the officers are elected and all the affairs are conducted by the whole body of that christian congregation; wherein the elders administer only by consent of the church, and whereby councils may and should be called for advice, but not for government or jurisdiction."

We venerate our Pilgrim Fathers that they and their fellow confessors first in modern times renounced all waiting for the civil power to accomplish spiritual reform, and openly advocated "Reformation without tarrying for any."

At the same time, we admire them for the catholicity of their spirit, in that, following the almost solitary leadership of the saintly John Robinson, their pastor, they freely recognized and communed with other "Reformed" or evangelical "congregations" as true churches, and thus practically exemplified that grand principle, "the unity of the spirit in the bond of peace."

We thankfully acknowledge the pre-eminent sagacity that early planted the school house close by the meeting house, and laid down the open Bible in the heart of the free school.

We wonder at the singular insight which in the Mayflower compact gave that matchless definition of genuine democracy—"just and equal laws" "for the general good;" and at the divinely vital force which thenceforth laid its molding hand upon the Institutions of this nation.

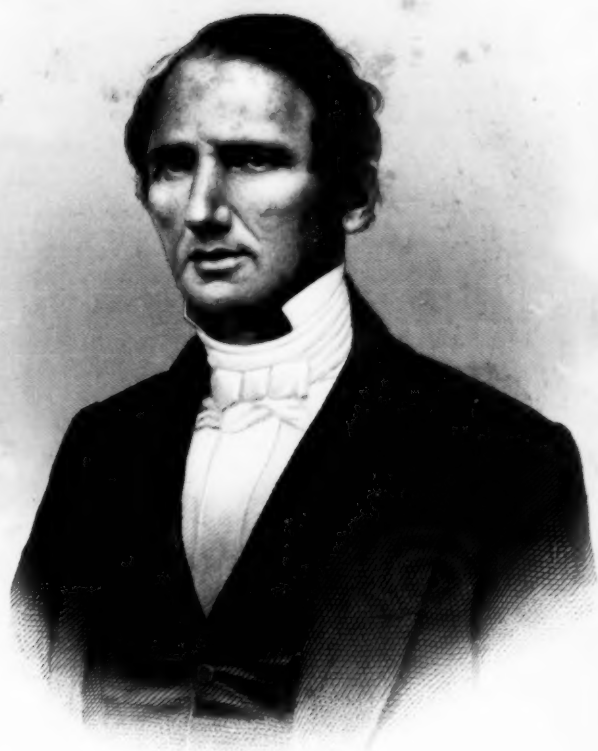
And while we commemorate their principles, no less do we appreciate their illustrious example; their profound humility and prophetic self-denial, in their "great hope and inward zeal of laying some foundation for the advancing of the gospel of the Kingdom of Christ in these remote parts of the world, though they themselves should be but as stepping stones unto others;" the devout obedience with which in the utmost pressure of their mission, on a wintry coast, they kept holy and honorable the Sabbath of the Lord; the serene courage, like that of men who have learned to die, but never to surrender, in which they saw half their ranks mowed down by death, but cast no wishful look behind: the high Christian equity wherewith the first generation of Plymouth colonists never possessed "one foot" of Indian land except by honorable purchase or negotiation with the native tribes; the living faith that labored on, avowedly resting on the Divine assurance, "one soweth, and another reapeth;" the admirable union of the most reverent faith with the most unfettered thought, in the determination to follow men "no further than they followed Christ," and to "receive whatsoever light should be made known to them from His written word," "by whatsoever other instruments of His God should reveal anything to them"; and that sublime "covenant of the Lord," "to walk in all His ways, made known or to be made known unto them, whatever it should cost them."

For this, our goodly inheritance of deep principles and lofty Christian

example, we here render all the thanks and all the praise, not unto men, but unto God—their God and ours—who raised them up, qualified, and made them strong for their mission. And we now pledge ourselves to carry forward their principles, so far, and so far only, as they are the principles of Christ. We humbly pray for a double portion of the same spirit, so far as it was from the Spirit of God, that we, their spiritual descendants and heirs, may have the fidelity, self-denial, large-heartedness, generosity and courage, to go forth bearing the precious seed of primitive gospel light, life and love, from sea to sea, and from the river unto the ends of the earth.

And now shall the great *practical* question be solved, of applying this steam to the uses of Christian beneficence, and the establishment of Christian institutions? *Shall the church debts, the Congregational House, the Colleges, and the struggling Theological Seminaries* feel the influence of the Memorial year? SHALL WE ARISE AND BUILD?

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Stephen Peet.

